HOLY
BHAGVAD-GEETA

To=

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"MESSAGE"

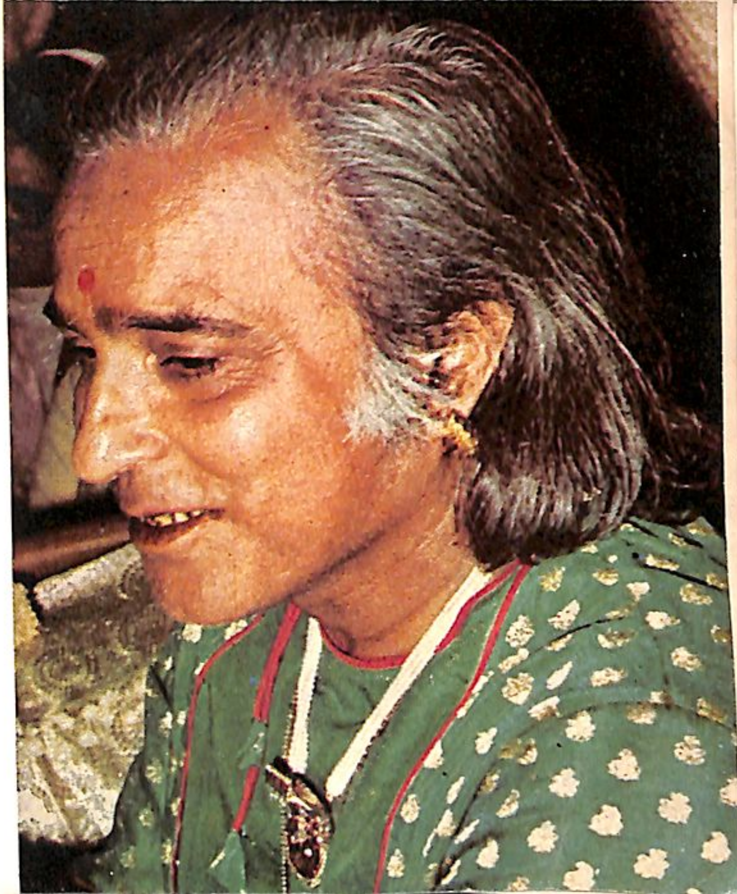
This is Abubabaji speaking. to his dear children all over the world. My children! I am offering a discourse on Holy Bhagavat Gita in simple prose. I will make it as simple as possible, so that you can follow it easily and try to learn of its philosophy.

This Holy Book, as far as my understanding goes, is not for any particular religion, as many claim. It is for the entire universe as well as for every individual. It has been hailed as the "Song Celestial" by western writers. If one learns and understands its philosophy, he can be saved from several doubts and confusions, miseries and sufferings; and he can find his way to Nirvana or Moksha according to Buddhistic or Hindu religion, Zannat according to Islam and Heaven according to Christianity.

My dear children, the Holy Quran, which is a revelation by the Almighty God through the Holy Prophet Mohammad, you are aware, contains philosophical truths which are universal in application, and perennial in contents. Similarly is the Holy Gita; and so I consider its teachings as revelation by the Supreme Spirit through Lord Krishna.

TRUST IN GOD RESPECT ALL RELIGIONS

Abubabaji



Thus looking at it from this point of view, the King Dhritarashtra is the human body which is acquired by the immortal Monad in order to go through the evolutionary journey; the mortal envelope is brought into existence by means of Thanha i.e. thirst for life. The King is pictured as blind, because the body without the faculties within is merely senseless matter, and thus is incapacitated for governing, and some other person is represented in the Mahabharata as being the governor of the state, the body remaining only the nominal king. So, here there is a double line of evolution within us. We find that the Kurus spoken of in the poem represent the more material side of those two lines, and the Pandava Princes, of whom Arjuna is one, stand for the spiritual side of the stream. The alleged celestial origin for the two branches of the family, the Kurus and Pandavas, is in perfect consonance with this, for the body, being material is the lower plane and the spirit the higher plane in which development takes place. The Kurus and Pandavas are our inheritance from the celestial beings, the one tending towards materiality, the other towards spirituality.

The hostile armies, then, who meet on the plain of the Kurus are these two collections of the human faculties and powers, those on one side tending to drag us down, and those on the other aspiring towards spiritual illumination. The battle refers not only to the great warfare that mankind as a whole carried on,

but also to the struggle which is inevitable as soon as any one unit in the human family resolves to allow his higher nature to govern him in his life. Here Arjuna represents not only men as a race, but also any individual who resolves upon the task of developing his better nature. What is described as happening in the scripture to him will come to every such individual. Opposition from friends and from all the habits he has acquired and also from that which naturally arises from hereditary tendencies, will confront him; and then it will depend upon how he listens to Krishna, who is the Logos shining within and speaking within, whether he will succeed or fail.

The Holy Bhagavat Gita seeks to impress upon the individual two things : First, Selflessness, and second, Action. The studying of it and living by it will instil in us the truth that there is but one spirit and not several; that we cannot live for ourselves alone; that there is no such thing as separateness and no possibility of escaping from the collective Karma of the race to which one belongs; and that we must think and act in accordance with that truth.

The scripture is held in the highest esteem by all the religious sects in India and abroad. It is being read today by hundreds of sincere Theosophists in every part of the world. To those and to all others who truly love their fellowmen, and who aspire to learn and teach the science of devotion, this discourse of Bhagavat Gita is offered by me.

AUM

BHAGAVAT GITA
(THE BOOK OF DEVOTION)

INTRODUCTION :

The Bhagavat Gita is an episode of the Mahabharata, which is said to have been written by Vyasa.

Bhagavat Gita, the book of devotion, occurs in the Bhishma Parva of the Mahabharata, and comprises eighteen chapters, from the 25th to the 42nd. According to Western scholars, it was composed later than the Vedas and the Upanishads, probably between the first and second centuries before Christ. It is a fragment, part of the sixth book, of the epic poem the Mahabharata.

The Mahabharata tells of the Pandavas, Prince Arjuna and his four brothers, growing up in north India at the court of their uncle, the blind king Dhritarashtra, after the death of their father, Pandu the previous ruler. There is always great rivalry between the cousins, Pandavas, sons of Pandu and the Kauravas, the one hundred sons of Dhritarashtra. Eventually the old king gives his nephews some land of their own; but his eldest son, Duryodhana, defeats Yudhisthira, the eldest Pandava, by cheating at dice, and forces him and his brothers to surrender their

land and go into exile for 13 years. On their return, the old king is unable to persuade his son Duryodhana to restore their heritage; and, inspite of efforts at reconciliation by Sanjaya, Dhritarashtra's charioteer, by Bhishma, his wise counseller, and even by the Lord Krishna himself, war could not be averted. The rival hosts face each other on the battle field of Kurukshetra.

It is at this point that the Bhagavat Gita begins. When Prince Arjuna surveys the battle field, he is overwhelmed with sorrow at the futility of war. The teachings of the Bhagavat Gita are spoken by the divine Lord Krishna, who is acting as the Prince's charioteer, they are overheard by Sanjaya and reported back to king Dhritarashtra. When Krishna finished speaking to Arjuna, the two armies engage in battle. The battle lasts 18 days and by the end of it nearly all the warriors on both sides are dead, save Lord Krishna and the five sons of Pandu.

"If the Upanishads are the text books of philosophical principles discussing man, world and God, says a great savant, the Gita is a handbook of instructions as to how every human being can come to live the subtle philosophical principles of Vedanta in the actual work - a - day world." If the Mahabharata be taken as manifestation of an evolutionary development of man, as I think *it ought to be, the whole epic can be raised from the plane of fable; and the children will then have before them an account, to some extent, of that evolution.*

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AUM

CHAPTER 1

THE DESPONDENCY OF ARJUNA

SYNOPSIS :

The first chapter of Holy Gita consists of 47 verses. In the entire Gita, the opening verse in this chapter is all what the blind old king Dhritarashtra utters. The rest are Sanjaya's report of what happened on the Kurukshetra battle field just before the battle commenced. Vyasa had granted Sanjaya the telescopic faculty to see and listen to the happening in far off Kurukshetra, even while he was sitting beside Dhritarashtra in the palace at Hastinapura. The key to the understanding of Bhagavat Gita lies in this first verse. If we look at the scripure as applicable to an individual aspiring for devotion, then the battle field can be equated to the body acquired by Karma and to Tanha, the thirst for life. The speaker Dhritarashtra and his adherents to represent the lower self, and the Pandus the higher self. But if this and the succeeding chapters are regarded from the cosmic standpoint, then the speaker Dhritarashtra, the battle field of Kuru, the generals arrayed in serried ranks together with their arms and weaponery, represent the elemental forces, planes, and planets in the universe in constant agitation, this we do not propose to dilate here. It is, as applied to ourselves, that this scripture is of supreme interest and importance, from that view point, it may be said to open with the battle in-

evitable between the higher and lower nature of men, and Krishna who is the Higher Self, becomes Arjuna's instructor in philosophy and right conduct, encouraging him to fight and conquer.

Dhritarashtra Said :
In the Field of Righteousness, the Field of the Kurus, where my people and the sons of Pandu gathered together, eager for battle, what did they do, O Sanjaya?

Sanjaya Said :
King Duryodhana, having just behold the army of the Pandus drawn up in the battle array, went to his preceptor, Acharya Drona, and spoke thus:

"Behold; O Master, the mighty army of the sons of Pandu drawn up by thy pupil, the clever son of Drupada. Be acquainted also, O, Best of Twiceborn, the names of those of our party who are the most distinguished. I will mention but a few of those who are amongst my generals, by way of example. In it are warriors and Bhishma, Karna and Kripa, the conquerors of many battles with mighty bows, riding in massive chariots, who are equal to Bhima and Arjuna in battle. There is thyself, my preceptor, with others in vast numbers, who in my service risk their dear life. Yet this army of ours, which is commanded by Bhishma, is not sufficient, to match their forces led by Bhima."

The ancient chief Bhishma, brother of the grandsire of Kuru, to raise the spirits of the Kuru chief Duryodhana, then blew his counch, sounding like the lion's roar; and instantly countless conches and other battle instruments, bugles, horns and trumpets were sounded on all sides.

Just then Krishna and Arjuna, standing in a splendid chariot drawn by white horses, also sounded their counches, which were of celestial shapes. And all the other chiefs and nobles also, blew their conches, so that their shrill sounds pierced the heart of the Kurus.

Then Arjuna perceiving that the sons of Dhritarashtra stood ready to begin battle and that the flight of arrows would commence soon, raised his bow and addressed these words to Krishna.

Arjuna Said :

"I Pray Thee, Krishna, cause my chariot to be placed in between the two armies, that I may behold who are the men that stand ready, anxious to commence the battle; with whom is it am I to fight in this bloody field; and who are they that are here assembled to support the evil-minded son of Dhritarashtra in the battle."

Sanjaya Said :

Krishna being thus addressed by Arjuna, drove the chariot, and, having caused it to halt in the space between the two armies, bade Arjuna cast his eyes towards the ranks of the Kurus, and

behold where stood the aged Bhishma, and Drona, with all the chief nobles of their party. Standing there, Arjuna surveyed both the armies, and behold, on either side, grandsires, uncles, cousins, tutors, sons, and brothers, near relations, or bosom friends; and when he had gazed for a while and beheld all his kith and kin drawn up in the battle array, he was moved by extreme pity, and filled with despondency, he thus in sadness spoke :

Arjuna Said :

"Now, O Krishna, that I have beheld my kindred thus standing anxious for the fight, my limbs faileth me, my countenance droopeth, the hair standeth on end upon my body, and all my frame trembleth with horror; Even Gandiva, my bow, slips from my hand, and my skin is parched and dried up. I am not able to stand; for my mind, as it were, whirleth round, and I behold on all sides adverse omens. When I shall have destroyed my kindred, shall I afterwards look for happiness? I wish not for victory, Krishna; I want not pleasure; for, what are dominion and the enjoyments of life, or even life itself, when those for whom dominion, pleasure and enjoyment were to be coveted have abandoned life and fortune, and stand here in the field ready for the battle. Tutors, sons and fathers, grandsires and grandsons, uncles and nephews, cousins, kindred, and friends-although they would kill me, I wish not to fight them : no, not even for the dominion of the three regions of the universe, much

less for this little each. Having killed the sons of Dhritarashtra; what pleasure, say, O Thou who art prayed to by mortals, can we enjoy? Should we destroy them, tyrants though they are, sin would take refuge with us. It therefore behoveth us not to kill such near relations as these. How, O Krishna, can we be happy hereafter, when we will have been the murderers of our race? What if they, whose minds are depraved by the lust of power, see no sin in the extirpation of their race, no crime in the murder of their friends? Is that a reason why we should not resolve to turn away from such a crime — we who abhor the sin of extirpation of our own kindred? On the destruction of a tribe the ancient virtue of the tribe and family is lost; with the loss of virtue, vice and impiety overwhelm the whole of a race. By the crimes of the destroyers of a tribe, the family virtue and the virtue of a whole tribe are forever done away with; and we have read in sacred writ. O Krishna, that a sojourn in hell awaits those mortals whose generation hath lost its virtue. Woe is me! What a great crime are we prepared to commit! Alas : that from the desire for sovereignty and pleasure we stand here ready to slay our own kin: I would rather patiently suffer let the sons of Dhritarashtra, with their weapons in their hands, should come upon me unopposed, kill me unresisting in the field."

Sanjaya Said :

"When Arjuna ceased to speak, he sat down in the chariot between the two armies; and, having put away his bow and arrows, his heart was overwhelmed with despondency.

Thus in the Upanishads, called the Bhagavat Gita, in the Science of the Spreme Spirit, in the Book of Devotion, in the Colloquy between the Holy Krishna and valiant Arjuna, stands the First Chapter, by name — The Despondency of Arjuna.

CHAPTER II

DEVOTION IN THE SANKHYA WAY

SYNOPSIS :

This chapter consists of 72 verses entitled "Sankhya Yoga". We get a summary glimpse of the entire philosophical content of the Gita in which Arjuna surrenders to the Krishna influence, as also the central doctrines of the Sankhya philosophy, a brief sketch of the Yoga Path of action, the Path of Love (Bhakti Yoga), and finally the Path of Renunciation (Sannyasa Yoga). This Chapter can be taken as an epitome of the entire Gita.

Sanjay Said :

Krishna, beholding him thus influenced by compunction, his eyes overflowing with a flood of tears & his heart oppressed with deep affliction addressed him in the following words.

Krishna Said :

"Whence, O Arjuna, cometh upon thee this dejection in matters of difficulty, so unworthy of the honorable, and leading neither to heaven nor to glory? It is disgraceful, contrary to duty, and the foundation of dishonor. Yield not thus to unmanliness, for it ill-becometh one like thee. Abandon, O Tormentor of thy Foes, this despicable weakness of thy heart, and stand up.

Arjuna Said :

"How, O Slayer of Madhu, shall I with my shafts contend in

battle against such as Bhishma and Drona, who of all men are most worthy of my respect? For it were better to beg my bread about the world than be the murderer of my preceptors, to whom such awful reverence is due. Were I to destroy such friends as these, and partake of possessions, wealth, and pleasures polluted with their blood. Nor can tell whether it would be better that we should defeat them, or they us. For those drawn up angrily confronting us they perish by my hand, I would not wish to live are the sons and people of Dhritarashtra. As I am of a disposition which is affected by compassion and the fear of doing wrong, I ask Thee which is it better to do? Tell me that distinctly, I am Thy disciple; therefore, instruct me in my duty, as I am under Thy tuition; for, my understanding is confounded by the dictates of my duty and I see nothing, that may assuage the grief which drieth up my faculties, although, I were to obtain a kingdom without a rival upon earth or dominion over the hosts of heaven."

Sanjaya Said :

Arjuna having thus spoken to Krishna, became silent, saying : "I shall not fight, O Govinda." Krishna, tenderly smiling, addressed these words to the Prince, standing downcast in between the two armies :

Krishna Said :

"Thou grievest for those that may not be lamented, whilst thy

sentiments are those of the expounders of the letter of the law. Those who are wise in spiritual things grieve neither for the dead nor for the living. I myself never was, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass.

The senses, moving towards their appropriate objects, are producers of heat and cold, pleasure and pain, which come and go and are brief and changeable : these do thou endure, O Son of Bharata? For the wise man, whom these disturb not and to whom pain and pleasure are the same, is fitted for immortality.

There is no existence for that which does not exist, nor is there any non-existence for what exists. By those who see the truth and look into the principles of things, the ultimate characteristic of these both is seen. Learn, that He by whom all things were formed is incorruptible, and that no one is able to effect the destruction of IT which is inexhaustible.

These finite bodies, which envelope the souls inhabiting them, are said to belong to Him, the eternal, the indestructible, unprovable Spirit, who is in the body : wherefore, O Arjuna, resolve to fight. The man who believeth that it is this Spirit which killeth, and he who thinketh that it may be destroyed, are both alike deceived.

For it neither killeth nor is it killed. It is not a thing of which a man may say, 'It hath been, it is about to be, or is to be hereafter'; for it is without birth and meeteth not death : it is ancient, constant, and eternal and is not slain when this its mortal frame is destroyed.

How can the man who believeth that it is incorruptible, eternal, inexhaustible, and without birth, think that it can either kill or cause to be killed? As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames, entereth into others which are new.

The weapon divideth it not, the fire burneth it not, the water corrupteth it not, the wind drieth it not away; for, it is indivisible, inconsumable, incorruptible, and is not to be dried away : it is eternal, universal, permanent, immovable; it is invisible, inconceivable, and unalterable; therefore, knowing it to be thus, thou shouldst not grieve.

But whether thou believeth it to be of eternal birth and duration, or that it dieth with the body, still thou hast no cause to lament it. Death is certain to all things which are born, and rebirth to all mortals; wherefore it doth not behoove thee to grieve about the inevitable.

The antenatal state of beings is unknown; the middle state is evident; and their state after death is not to be discovered. What in this is there to lament?

Some regard the indwelling spirit as a wonder, whilst some speak and others hear of it with astonishment; but no one realizes it, although he may have heard it described. This spirit can never be destroyed in the mortal frame which it inhabiteth, hence it is unworthy for thee to be troubled for all these mortals. Cast but thine eyes towards the duties of thy particular tribe, and it will ill become thee to tremble.

A soldier of the Kshatriya tribe hath no duty superior to lawful war and just to thy wish the door of heaven is found open before thee, through this glorious unsought fight which only fortune's favoured soldiers may obtain.

But if thou wilt not perform the duty of thy calling and flight out the field, thou wilt abandon thy natural duty and thy honor, and be guilty of a crime. Mankind will speak of thy ill fame as infinite, and for one who hath been respected in the world ill fame is worse than death. The generals of the armies will think that thy retirement from the field arose from fear, and even amongst those by whom thou wert want to be thought great of soul thou shalt become despicable. Thine enemies will speak of thee in words which are unworthy to be spoken, depreciating thy courage and abilities; what can be more dreadful than this! If thou art slain, thou shalt attain heaven; if victorious, the world shall be thy reward; wherefore, Son of Kunti, arise with deter-

mination fixed for the battle. Make pleasure and pain, gain and loss, victory and defeat, the same to thee, and then prepare for battle; for, thus and thus alone shalt thou in action still be free from sin.

"Thus before thee has been set the opinion in accordance with the Sankhya doctrine, speculatively; now hear what it is in the practical, devotional one, by means of which, if fully imbued therewith, thou shalt forever burst the bonds of Karma and rise above them. In this system of Yoga no effort is wasted, nor are there any evil consequences, and even a little of this practice delivereth a man from great risk. In this path there is only one single object, and this of a steady, constant nature; but widely-branched is the faith, and infinite are the objects of those who follow not this system.

"The unwise, delighting in the controversies of the Vedas, tainted with worldly lusts, and preferring a transient enjoyment of heaven to eternal absorption, whilst they declare there is no other reward, pronounce, for the attainment of worldly riches and enjoyments, flowery sentences which promise rewards in future births for present action, ordaining also many special ceremonies the fruit of which is merit leading to power and objects of enjoyment. But those who thus desire riches and enjoyment have no certainty of soul and least hold on meditation. The subject of the Vedas is the assemblage of the three qualities.

Be thou free from these qualities, O Arjuna! Be free from the pairs of opposites' and be constant in the quality of Sattva, free from worldly anxiety and the desire to preserve present possessions, self-centered and uncontrolled by objects of mind or sense. As many benefits as there are in a tank stretching free on all sides, so many are there for truth-realizing Brahman in all the Vedic rites.

"Let, then, the motive for action be in the action itself, and not in the event. Do not be incited to actions by the hope of their reward, nor let thy life be spent in inaction. Firmly persisting in Yoga, perform thy duty, O Dhananjaya, and laying aside all desire for any benefit to thyself from action, make the event equal to thee, whether it be success or failure. Equal-mindedness is called Yoga.

"Yet the performance of works is by far inferior to mental devotion, O despiser of wealth. Seek an asylum, then, in this mental devotion, which is knowledge for the miserable; and unhappy are those whose impulse to action is found in its reward. But he, who by means of Yoga is mentally devoted dismisses alike successful and unsuccessful results, is beyond them. Yoga is skill in the performance of action : therefore, do thou aspire to this devotion. For those who are thus united to knowledge and devoted, who have renounced all reward for their actions, meet

no rebirth in this life, and go to that eternal blissful abode which is free from all disease and untouched by troubles.

"When thy heart shall have worked through the snares of delusion, then thou wilt attain to high indifference as to those doctrines which are already taught or which are yet to be taught. When thy mind once liberated from the Vedas shall be fixed immovably in contemplation, then shalt thou attain to devotion."

Arjuna Said :

"What, O Keshava, is the description of that wise and devoted man who is fixed in contemplation and confirmed in spiritual knowledge? What may such a sage declare? Where may he dwell? Does he move and act like other men?"

Krishna Said :

"A man is said to be confirmed in spiritual knowledge when he forsaketh every desire which entereth into his heart, and of himself is happy and content in the Self through the Self. His mind is undisturbed in adversity; he is happy and contented in prosperity, and he is a stranger to anxiety, fear, and anger. Such a man is called a Muni. When in every condition he receives each event, whether favourable or unfavourable, with an equal mind which neither likes nor dislikes, his wisdom is established, and, having met good or evil, neither rejoiceth at the one nor is cast down by the other. He is confirmed in spiritual knowledge, when, like the tortoise, he can draw in all his senses and

restrain them from their wanted purposes. The hungry man loseth sight of every other object but the gratification of his appetite, and when he becomes acquainted with the Supreme, he loseth all taste of objects of whatever kind. The tumultuous senses and organs hurry away by force, the heart, even of the wise man who striveth after perfection. Let a man, restraining all these, remain in devotion at rest in me, his true self; for he he hath his senses and organs in control possesses spiritual knowledge.

"He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all. But he who, free from attachment or repulsion for objects, experienceth them through the senses and organs, with his heart obedient to his will, attains to tranquillity of thought. And this tranquil state attained, therefrom shall soon result a separation from all troubles; and his mind being thus at ease, fixed upon one object it embraceth wisdom from all sides. The man whose heart and mind are not at rest is without wisdom or the power of contemplation; who doth not practise reflection, hath no clam; and how can a man without calm obtain happiness? The uncontrolled heart, following the dictates of the moving passions, snatcheth away his spiritual

knowledge, as the storm the bark upon the raging ocean. Therefore, O Mighty armed one, he is possessed of spiritual knowledge whose senses are withheld from objects of sense. What is night to those who are unenlightened is as day to his gaze; what seems as day is known to him as night, the night of ignorance. Such is the self-governed Sage!

"The man whose desires enter his heart, as waters run into the unswelling passive ocean, which, thought ever full, yet does not quit its bed, obtaineth happiness; not he who lusteth in his lusts.

"The man who, having abandoned all desires, acts without covetousness, selfishness, or pride, deeming himself neither actor nor possessor, attains to rest. This, O Son of Pritha, is dependence upon the Supreme Spirit, and he who possesseth it goeth no more astray; having obtained it, if therein established at the hour of death, he passeth on to Nirvana in the Supreme."

Thus in the Upanishads, called the Holy Bhagavat Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the Colloquy between the Holy Krishna and Arjuna, stands the Second Chapter, by name — Devotion In The Sankhya Way.

CHAPTER III

THE WAY OF RIGHT ACTION

SYNOPSIS :

This chapter consists of 43 verses and it is generally called Karma Yoga. The term yoga means the act of connecting the lower with the higher, through a technique consisting of one's own self evolution.

In the second chapter Lord advised that Arjuna's duty was to work without getting himself preoccupied with its result. Lord had also warned him, "Let not thy attachment be towards action." The chapter concluded with the inspired advocacy of the Path of Knowledge. Naturally, like any sincere devotee Arjuna felt confused as to which of the paths he was to follow for his self-development. Arjuna's questions became more and more perceptive. He was asking Lord Krishna for definite answers. Knowledge, or action, or both together practised in a synthesis, or through a total renunciation of both, which is really the way?

Even though Arjuna, a victim of his own delusions, hand completely surrendered to the Divine Wisdom of his friend, Lord Krishna, the words of the Lord were not fully comprehended by him. In his sorrow, he could not decide upon the right line of action.

Arjuna was all the time seeking a confirmation that his hesitation to battle was not an act of cowardice but a noble emotion to be applauded and appreciated, by his friend Lord Krishna. But unfortunately, he could not discover in the Lord's word any direct declaration in support of his own viewpoint. And so, Arjuna pleads to Lord Krishna to answer a few questions to clear his doubt.

Arjuna Said :

"If according to Thy opinion, O giver of all that men ask, knowledge is superior to the practice of deeds, why then dost Thou urge me to engage in an undertaking so dreadful as this? Thou, as it were with doubtful speech, confusest my reason. Pray choose one method amongst them by which I may obtain certain happiness, and explain it to me."

Krishna Said :

"It hath before been declared by me, O blemishless one, that in this world there are two modes of devotion : that of those who follow the Sankhya, or speculative science, which is the exercise of reason in contemplation; and that of the followers of the Yoga school, which is devotion in the performance of action.

"A man enjoyeth not freedom from action from the non-commencement of that which he hath to do; nor doth he obtain happiness from a total abandonment of action. No one ever resteth a moment inactive. Every man is involuntarily urged to act by the qualities which spring from nature. He who remains

inert, restraining the senses and organs, yet pondering with his heart upon objects of sense, is called a false pietist of bewildered soul. But he who having subdued all his passion performeth with his active faculties all the duties of life, unconcerned as to their result, is to be esteemed. Do thou perform the proper actions : action is superior to inaction. The journey of thy mortal frame cannot be accomplished by inaction. All actions performed other than as sacrifice unto God make the actor bound by action. Abandon, then, O Son of Kunti, all selfish motives, and in action perform the duty for him alone. When in ancient times the Lord of creatures had formed mankind, and at the same time appointed his worship, he spoke and said : 'With this worship, pray for increase, and let it be for you Kamaduk (Kamadhenu the cow of plenty) on which ye shall depend for the accomplishment of all your wishes. With this nourish the Gods, that the Gods may nourish you; thus mutually nourishing ye shall obtain the highest felicity. The Gods being nourished by worship with sacrifice, will grant you the enjoyment of your wishes. He who enjoyeth what hath been given unto him by them, and offereth not a portion unto them, is even as a thief. But those who eat not but what is left of the offerings shall be purified of all thier transgressions. Those who dress their meat, but for themselves, eat the bread of sin, being themselves sin incarnate. Beings are nourished by food, food is produced by rain, rain comes from

sacrifice, and sacrifice is performed by action. Know that action comes from the Supreme Spirit who is one; wherefore the all-pervading Spirit is at all times present in the sacrifice.

"He who, sinfully delighting in the gratification of his passions, doth not cause this wheel thus already set in motion to continue revolving, liveth in vain, O Son of Pritha.

"But the man who only takes delight in the Self within, is satisfied with that and content with that alone, hath no selfish interest in action. He hath no interest either in that which is done or that which is not done; and there is not, in all things which have been created any object on which he may place dependence. Therefore, perform thou that/which thou hast to do, at all times unmindful of the event; for the man who doeth that which he hath to do, without attachment to the result, obtaineth the Supreme. Even by action Janaka and others attained perfection. Even if the good of mankind only is considered by thee, the performance of thy duty will be plain; for whatever is practised by the most excellent men, that is also practised by others. The world follows whatever example they set. There is nothing, O Son of Pritha, in the three regions of the universe which it is necessary for me to perform, nor anything possible to obtain which I have not obtained; and yet I am constantly in action. If I were not indefatigable in action, all men would presently follow my example, O Son of Pritha. If I did not perform actions, these creatures would perish; I

should be the cause of confusion of castes. O Son of Bharata, as the ignorant perform the duties of life from the hope of reward, so the wise man, from the wish to bring the world to duty and benefit mankind, should peform his actions without motives of interest. He should not create confusion in the understandings of the ignorant, who are inclined to outward works, but by being himself engaged in action should cause them to act also. All actions are effected by the qualities of nature. The man deluded by ignorance thinks, 'I am the actor.' But he, O strong-armed one! who is acquainted with the nature of the two distinctions of cause and effect, knowing that the qualities act only in the qualities, and that the Self is distinct from them, is not attached in actions.

"Those who have not this knowledge are interested in the actions thus brought about by the qualities; and he who is perfectly enlightened should not unsettle those whose discrimination is weak and knowledge incomplete, nor cause them to relax. from their duty.

"Those men who constantly follow this my doctrine without reviling it, and with a firm faith, shall be emancipated even by actions; but they, who revile it and do not follow it are bewildered in regard to all knowledge, and perish, being devoid of discrimination.

"But the wise man also seeketh for that which is homogeneous with his own nature. All creatures act according to their natures; what, then, will restraint effect? In every purpose of the senses are fixed affection and dislike. A wise man should not fall in the power of these two passions, for they are the enemies of man. It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. It is better to perish in the performance of one's own duty; the duty of another is full of danger."

Arjuna Continues :

"By what, O Descendant of Vrishni, is man propelled to commit offences; seemingly against his will and as if constrained by some secret force?"

Krishna Said :

"It is lust which instigates him. It is passion, sprung from the quality of rajas; insatiable, and full of sin. Know this to be the enemy of man on earth. As the flame is surrounded by smoke, and a mirror by rust, and as womb envelopes the foetus, so is the universe surrounded by this passion. By this the constant enemy of th wise man, formed from desire which rageth like fire and is never to be appeased — is discriminative knowledge surrounded. Its empire is over the senses and organs, the thinking principle and the discriminating faculty also; by means of these it cloudeth discrimination and deludeth the Lord of the

body. Therefore, O Best of the Descendants of Bharata, at the very outset restraining thy senses, thou shouldst conquer this sin which is the destroyer of knowledge and of spiritual discernment.

"This senses and organs are esteemed great, but the thinking self is greater than they. The discriminating principle is greater than the thinking self, and that which is greater than the discriminating principle is He. Thus knowing what is greater than the discriminating principle and strengthening the lower by the Higher Self, do thou of mighty arms slay this foe which is formed from desire and is difficult to seize."

Thus in the Upanishads, called the Holy Bhagavat Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the Colloquy between the Holy Krishna and Arjuna, stands the Third Chapter, by name The Way Of Right Action.

CHAPTER IV

SPIRITUAL KNOWLEDGE

SYNOPSIS :

This chapter consists of 42 verses. In chapter three Lord Krishna, propounded a revolutionary idea in the form of Karma Yoga which sounded as though it was a novel intellectual theory cooked in Krishna's own brain. Arjuna, as a true student of the human culture, would not willingly accept it unless his teacher gave an endorsement that what he had lectured upon was nothing other than an intelligent reinterpretation of the acncient sacred Vedic science. In this fourth chapter an all-out effort is made by Krishna to bring home to Arjuna that the Lord Himself, the author of the Vedas, had been talking the same old truth and nothing new.

Whenever a teacher, in his inspiration, emphasises a particular stage of self-development, chances are that the dull witted seekers may misunderstand the import of the words and conclude that the partial path explained is the entire route to the Infinite. In order to remove this misunderstanding, the Fourth Chapter indicates the greater path of dhyan Yoga, the "Path of Knowledge", which is the only main arch-way through which all pilgrims must pass in order to reach the Temple of the Self.

Krishna Said :

"This exhaustless doctrine of Yoga, I formerly taught unto Vivaswan; Vivaswan communicated it to Manu and Manu made it known unto Ikshvaku; and being thus transmitted from one unto another, it was studied by the Royal Sages, until at length in the course of time the mighty art was lost, O Harasser of thy foes! It is even the same exhaustless, secret, eternal doctrine I have this day communicated unto thee because thou art my devotee and friend."

Arjuna Said :

"Seeing that thy birth is posterior to the life of Ikshvaku, how am I to understand that thou wert in the beginning the teacher of this doctrine?"

Krishna Said :

"Both I and thou have passed through many births, O harasser of thy foes! Mine are known unto me, but thou knowest not of thine." Even though myself unborn, of changeless essence, and the lord of all existence, yet in presiding over nature which is mine, I am born but through my own maya, the mystic power of self-ideation, the eternal thought in the eternal mind. I produce myself among creatures, O Son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world, then I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the

establishment of righteousness. Whoever, O Arjuna, knoweth my divine birth and actions to be even so, doth not upon quitting his mortal frame enter into another, for, he entereth into Me. Many who were free from craving, fear, and anger, filled with my spirit, and who depended upon me, having been purified by the ascetic fire of knowledge have entered into My Being. In whatever way men approach Me, in that is Mine, O Son of Pritha. Those who wish for success to their works in this life sacrifice to the gods; and in this world success from their actions soon cometh to pass.

"Mankind was created by Me of four castes distinct in their principles and in their duties according to the natural distribution of the action, and qualities. Know Me, then, although changeless and not acting, to be the author of this. Actions affect Me not, nor have I any expectations from the fruits of actions. He who comprehendeth Me to be thus is not held by the bonds of action of rebirth. The ancients who longed for eternal salvation, having discovered this, still performed works. Wherefore perform thou works even as they were performed by the ancients in former times.

"Even sages have been deluded as to what is action and what is inaction; therefore I shall explain to thee what is action by a knowledge of which thou shalt be liberated from evil. One must learn well what is the action to be performed, what is not to be

and what is inaction. The path of action is obscure. That man who sees inaction in action and action in inaction is wise among men; he is a true devotee and a perfect performer of all action.

"Those who have spiritual discrimination call him wise whose undertakings are all free from desire; for, his actions are consumed in the fire fo knowledge. He who abandoneth the desire to see a reward for his actions, is free, contented, and upon nothing dependeth, and although engaged in action he really doeth nothing; he is not solicitous of results. With mind and body subdued and being above enjoyment from objects, doing with the body alone the acts of the body, he does not subject himself to rebirth. He is contented with whatever he receives fortuliously, is free from the influence of 'the pairs of opposites' and from envy, the same in success and failure; even though he acts, he is not bound by the bonds of action. All the actions of such a man who is free from self-interest, who is devoted, with heart set upon spiritual knowledge, and whose acts are sacrifices for the sake of the Supreme, are dissolved and left without effect on him. The Supreme Spirit is the act of offering the Supreme Spirit is the sacrificial butter offered in the fire which is the Supreme Spirit, and unto the Supreme Spirit goeth he who maketh the Supreme Spirit, the objects of his meditation is performing his action."

"Some devotees give sacrifice to the Gods, while others, lighting

the subtler fire of the Supreme Spirit offer up themselves; still others make sacrifice with the senses, beginning with hearing, in the fire of self-restraint, and some give up all sense delighting sounds, and others again, illuminated by spiritual knowledge, sacrifice by wealth given in alms, by mortificaiton, by devotion, and by silent study. Some sacrifice the up-breathing in the down-breathing and the down-breathing in the up-breathing by blocking up the channels of inspiration and expiration; and others by stopping the movements of both the life breaths; still others by abstaining from good sacrifice life in their life.

"All these different kinds of worshippers are by their sacrifices purified from their sins; but they who partake of the perfection of spiritual knowledge arising from such sacrifices pass into the eternal Supreme Spirit. But for him who maketh no sacrifices there is no part nor lot in this world; how then shall he share in the other, O best of the Kurus?

"All these sacrifices of so many kinds are displayed in the sight of God; know that they all spring from action, and, comprehanding this, thou shalt obtain an eternal release. O harasser of thy foes, the sacrifice through spiritual knowledge is superior to sacrifice made with material things; every action without exception is comprehended in spiritual knowledge, O Son of Pritha. Seek this wisdom by doing service, by strong search, by questions, and by humility; the wise who see the truth will

communicate it unto thee, and knowing which thou shalt never again fall into error, O Son of Bharata. By this knowledge thou shalt see all things and creatures whatsoever in thyself and then in Me. Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge. As the natural fire, O Arjuna, reduceth fuel to ashes, so doeth the fire of knowledge reduce all actions to ashes. There is no purifier in this world to be compared to spiritual knowledge; and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time. The man who restraineth the senses and organs and hath faith obtaineth spiritual knowledge, and having obtained it he soon reacheth supreme tranquillity; but the ignorant, those full of doubt and without faith, are lost. The man of doubtful mind hath no happiness either in this world or in the next or in any other. No actions bind that man who through a spiritual discrimination hath renounced action and cut asunder all doubt by knowledge, O despiser of wealth. Wherefore, O Son of Bharata, having cut asunder with the sword of spiritual knowledge this doubt which existeth in thy heart, engage in the performance of action. Arise!"

Thus in the Upanishads, called the Holy Bhagavat Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the Colloquy between the Holy Krishna and Arjuna, stand the Fourth Chapter, by name Spiritual Knowledge.

CHAPTER V

RENUNCIATION OF ACTION

SYNOPSIS :

In this chapter there are 29 verses. It opens with a doubt raised by Arjuna. Here in this chapter the Pandava Prince only asks which of the two, renunciation of action or participation in action is the nobler and the greater. The very construction of the question indicated how far Arjuna has been persuaded positively by Krishna's advocacy of right action and conscious resistance to evil.

To Arjuna Karma meant Vedic ritualism such as Yajnas, Yagas and Homas; and Sanyasa meant renunciation of everything and total retirement.

Arjuna Said :

"At one time, O Krishna, thou praisest the renunciation of action and yet again its right performance. Tell me with certainty which of the two is better?"

Krishna Said :

"Renunciation of action and devotion through action are both means of final emancipation; but of these two, devotion through action is better than renunciation. He is considered to be an ascetic who seeks nothing and rejects nothing, being free from

the influence of the 'pairs of opposites!' O Thou of mighty arms without trouble he is released from the bonds forged by action. Only children and not the wise speak of renunciation of action and of right performance of action as being different. He who perfectly practises the one, receives the fruits of both, and the place which is gained by the renouncer of action is also attained by him who is devoted in action. That man seeth with clear sight who seeth that the Sankhya and the Yoga doctrines are identical. But to attain to true renunciation of action without devotion in action is difficult! O Thou of mighty arms. The devotee who is engaged in the right practice of his duties approacheth the Supreme Spirit in no long time. The man of purified heart, having his body fully controlled, his senses restrained, and for whom the only Self is the Self of all creatures, is not tainted, although performing actions. The devotee who knows the divine truth thinketh 'I am doing nothing in seeing, hearing, touching, smelling, eating, moving, sleeping, breathing. Even when speaking, letting go or talking, opening or closing his eyes, he sayeth, 'the senses and organs move by natural impulse to their appropriate objects'. Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result is untouched by sin, even as the leaf of the lotus is unaffected by the waters. The truly devoted, for the purification of the heart, perform actions with their bodies, their minds,

their understanding, and their senses, putting away all self-interest. The man who is devoted and not attached to the fruit of his actions obtains tranquillity; whilst he who through desire has attachment for the fruit of action is bound down thereby. The self-restrained sage having with his heart renounced all actions, dwells at rest in the 'nine gate city of his abode', neither acting nor causing to act.

"The Lord of the world creates neither the faculty of acting, nor actions, nor the connection between action and its fruits; but nature prevaileth in these. The Lord receives no man's deeds, be they sinful or full of merit. The truth is obscured by that which is not true, and therefore all creatures are led astray. But in those for whom knowledge of the true Self has dispersed ignorance, the Supreme, as if lighted by the sun, is revealed. Those whose souls are in the Spirit, whose asylum is in it, who are intent on it and purified by knowledge from all sins, go to that place from which there is no return.

"The illuminated sage regards with equal mind an illuminated, selfless Brahmin, a cow, an elephant, a dog, and even an out-cast who eats the flesh of dogs. Those who thus preserve an equal mind gain heaven even in this life, for the Supreme is free from sin and equal minded; therefore they rest in the Supreme Spirit. The man who knoweth the Supreme Spirit, who is not *deluded*, and who is fixed on Him, doth not rejoice at obtaining

what is pleasant, nor grieve when meeting what is unpleasant. He whose heart is not attached to objects of sense finds pleasure within himself, and through devotion, united with the Supreme, enjoys imperishable bliss. For those enjoyments which arise through the contact of the senses with external objects are wombs of pain, since they have a beginning and end. O Son of Kunti, the wise man delighteth not in these. He who, while living in this world and before the liberation of the soul from the body, can resist the impulse arising from the body, can resist the impulse arising from desire and anger is a devotee and is blessed. The man who is happy within himself, who is illumined within, is a devotee and partaking of the nature of the Supreme Spirit, he is merged in it. Such illumined sages whose sins are exhausted, who are free from delusion, who have their senses and organs under control, and devoted to the good of all creatures, obtain assimilation in the Supreme Spirit. Assimilation in the Supreme Spirit is on both sides of death for those who are free from desire and anger, temperate, of thoughts restrained; and who are acquainted with the true self.

"The ascetic who shutteth his placid soul away from all sense of touch, with gaze fixed between his brows, who maketh the breath to pass through both his nostrils with eveness alike in inspiration and expiration, whose senses and organs together

with his heart and understanding are under control, and who hath set his heart upon liberation and is ever free from desire and anger, is emancipated from birth and death even in this life. Knowing that I, the great Lord of all worlds, am the enjoyer of all sacrifices and penances and the friend of all creatures, he shall obtain me and be blessed."

Thus in the Upanishads, called the Holy Bhagavat Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the Colloquy between the Holy Krishna and Arjuna, stands the Fifth Chapter by name, Renunciation of Action.

CHAPTER VI

SELF-RESTRAINT

SYNOPSIS :

With this chapter we are coming to the close of a definite section in the scheme of thought in the Gita. The eighteen chapters of the Holy Gita fall into three definite sections, each of six chapters, and they group themselves to expound the implications and significances of the sacred vedic mantras "Tat Twam Asi" — That Thou Art. The first six chapters together constitute an explanation of the philosophical significance indicated by the word "Thou" (Twam).

In the second chapter Lord Krishna painted the philosophical perfection which is the theme of all the Upanishads. In chapter three we found an exhaustively scientific treatment of the 'Karma Yoga' — the Path of Action. In the fourth chapter under the title 'Renunciation of Action of Knowledge' — it is the theory of Lord Krishna that constantly maintaining in the mind the awareness of the Greater Principle that presides over all human endeavours, the worker can, even in the thick of activities maintain a healthy and well-ventilated inner life. In fifth chapter the 'Way of Renunciation' is explained under two different categories (1) Our sense of Agency in activities and (2) Our unintelligent anxieties arising out of our thoughtless preoccupations with the fruits of our action. The

sixth chapter promises to give us all the means by which we can give up our known weaknesses and positively grow into a healthier and more potent life of virtue and strength. This technique is called meditation and it is advised in all religions, by all prophets, at all times, in the history of man.

Krishna Said :

"He who, unattached to the fruit of his actions, performeth such actions as should be done in both a renouncer of action and a devotee of right action; not he who liveth without kindling the sacrificial fire and without ceremonies. Know, O Son of Pandu, that what they call Sannyas or a forsaking of action is the same as Yoga or the practice of devotion. No one without having previously renounced all intentions can be devoted. Action is said to be the means by which the wise man who is desirous of mounting to meditation may reach thereto; so cessation from action is said to be the means for him who hath reached to meditation. When he hath renounced all intentions and is devoid of attachment to action in regard to objects of sense, then he is called one who hath ascended to meditation. He should raise the self by the Self; let him not suffer the self to be lowered; for Self is the friend of self, and, in like manner, self is its own enemy. Self is the friend of the man who is self-conquered. The Self of the man who is self-subdued and free from desire and anger is intent on the Supreme Self in heat and cold, in

pain and pleasure, in honor and ignominy. The man who hath spiritual knowledge and discernment, who standeth upon the pinnacle, and hath subdued the senses, to whom gold and stone are the same, is said to be devoted. And he is esteemed among all who, whether among his friends and companions, in the midst of enemies or those who stand aloof or remain neutral, with those who love and those who hate, and in the company of sinners or righteous, is of equal mind.

"He who has attained to meditation should constantly strive to stay at rest in the Supreme, remaining in solitude and seclusion, having his body and his thoughts under control, without possessions and free from hope. He should in a undefiled spot place his seat, firm, neither too high nor too low, and made of kusa grass which is covered with skin and a cloth. There, for the self's purification he should practice meditation with his mind fixed on one point, the modifications of the thinking principle controlled and the action of the senses and organs restrained. Keeping his body, head, neck firm and erect, with mind determined, and gaze directed to the tip of his nose without looking in any direction, with heart at peace and free from fear, and Yogi shold remain, settled in the vow of a Brahmacharya, his thoughts controlled, and heart fixed on me. The devotee of controlled mind who thus always bringeth his heart to rest in the Supreme

reacheth that tranquillity, the supreme assimilation with me.

"This divine discipline, Arjuna, is not to be attained by the man who eateth more than enough or too little, nor by him who hath a habit of sleeping much, nor by him who is given to overwatching. The meditation which destroyeth pain is produced in him who is moderate in eating and in recreation, moderate of exertion in his actions, and regulated in sleeping and waking. When the man, so living, centres his heart in the true Self and is exempted from attachment to all desires, he is said to have attained to Yoga. Of the sage of self-centered heart, at rest and free from attachment to desires, the simile is recorded, 'as a lamp which is sheltered from the wind flickereth not'. When regulated by the practice of Yoga and at rest, seeing the self by the self, he is contented when he becometh acquired with that boundless bliss which is not connected with objects of the senses, and being where he is not moved from the reality; having gained which he considereth no other superior to it, and in which, being fixed, he is not moved even by the greatest grief; know that this disconnection from union with pain is distinguished as Yoga, spiritual union or devotion, which is to be striven after by a man with faith and steadfastly.

"When he hath abandoned ever desire that ariseth from the imagination and subdued with the mind the senses and organs

which impel to action in every direction, being possessed of patience, he by degrees find rest; and, having fixed his mind at rest in the true Self, he should think of nothing else. To whatsoever object the inconstant mind goeth out he should subdue it, bring it back, and place it upon the Spirit. Supreme bliss surely cometh to the sage whose mind is thus at peace; whose passions and desires are thus subdued; who is thus in the true Self and free from sin. He who is thus devoted and free from sin obtaineth without hindrance the highest bliss — union with the Supreme Spirit. The man who is endued with this devotion and who seeth the unity of all things perceiveth the Supreme Soul in all things and all things in the Supreme Soul. He who seeth Me in all things and all things in Me looseneth not his hold on Me and I forsake him not. And whosoever, believing in spiritual unity, worshippeth me who am in all things, dwelleth with me in whatsoever condition he may be. He, O Arjuna, who by the similitude found in himself seeth but one essence in all things, whether they be evil or good, is considered to be the most excellent devotee."

Arjuna Said :

"O Slayer of Madhu! On account of the restlessness of the mind, I do not perceive any possibility of steady continuance in this Yoga of equanimity which thou hast declared. For indeed, O Krishna, the mind is full of agitation, turbulent, strong, and obstinate. I believe the restraint of it to be as difficult as that of the wind."

Krishna Said :

"Without doubt, O Thou of mighty arms, the mind is restless and hard to restrain; but it may be restrained, O Son of Kunti, by practice and absence of desire. Yet in my opinion this divine discipline called Yoga is very difficult for one who hath not his soul in his own control; yet it may be acquired through proper means and by one who is assiduous and controlleth his heart."

Arjuna Said :

"What end, O Krishna, doth that man attain who, although having faith hath not attained to perfection in his devotion because his unsubdued mind wandered from the discipline? Doth he, fallen from both, like a broken clout without any support, become destroyed, O Strong-armed One, being deluded in the path of the Supreme Spirit? Thou, Krishna, shouldst completely dispel this doubt for me, for there is none other to be found able to remove it."

Krishna Said :

"Such a man, O Son of Pritha, doth not perish here or hereafter. For never to an evil place goeth one who doeth good. The man whose devotion has been broken off by death goeth to the regions of the righteous, where he dwells for an immensity of years and is then born again on earth in a pure and fortunate family; or even in a family of those who are spiritually illuminated. But such a rebirth into this life as this last is more difficult

to obtain. Being thus born again he comes in contact with the knowledge which belonged to him in his former body, and from that time he struggles more diligently towards perfection, O Son of Kuru. For even unwittingly, by reason of that past practice, he is led and works on. Even if only a mere enquirer, he reaches beyond the word of the Vedas. But the devotee who, striving with all his might, obtaineth perfection because of efforts continued through many births, goeth to the supreme goal. The man of meditation as thus described is superior to the man of penance and to the man of learning and also to the man of action : wherefore, O Arjuna, resolve thou to become a man of meditation. But of all devotees he is considered by me as the most devoted who, with heart fixed on me, full of faith worships me''.

Thus in the Upanishads, called the Holy Bhagavat Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the Colloquy between the Holy Krishna and Arjuna, stands the Sixth Chapter, by name — Self-Restraint.

CHAPTER VII

SPIRITUAL DISCERNMENT

SYNOPSIS :

The second section, opening with the seventh chapter and concluding with the twelfth, explains the terms "That" (Tat) in the same declaration. From this chapter onwards, therefore, we will be gaining a true glimpse of the "goal of the Spiritual Science".

Krishna Said :

"Hear, O Son of Pritha, how with heart fixed on me, practising meditation and taking me as thy refuge, thou shalt know me completely. I will instruct thee fully in this knowledge and in its realization, which having learnt, there remains nothing else to be known.

"Among thousands of mortals a single one perhaps strives for perfection, and among those so striving perhaps a single one knows me as I am. Earth, water, fire, air and sky, Manas, (mind), Buddhi (intellect) and Ahankara (Egoity) is the eight-fold division of my nature. It is inferior; know that my superior nature in different and is the Knower; by it the universe is sustained; learn that the whole of creation springs from this too as from a womb; I am the Cause, I am the Creation and the dissolution of the whole universe. There is none superior to me, O Conqueror

of Wealth, and all things hang on me as precious gems upon a string. I am the taste in water, O Son of Kunti, the light in the sun and moon, the mystic syllable OM in all the Vedas, sound in space, the masculine essence in men, the sweet smell in the earth, and the brightness in the fire. In all creatures I am the life, and the power of concentration in those whose minds are on the spirit. Know me, O Son of Pritha, as the eternal seed of all creatures. I am the wisdom of the wise and the strength of the strong. And I am the power of the strong who in action are free from desire and longing; in all creatures I am desire regulated by moral fitness. Know also that the dispositions arising from the three qualities, sattva, rajas, and tamas, are from me; they are in me, but I am not in them. The whole world, being deluded by these dispositions which are born of the three qualities, knoweth not me distinct from them, — supreme, imperishable. For it is my divine illusive power, acting through the natural qualities, is difficult to surmount, and those only can surmount it who have recourse to me alone. The wicked among men, the deluded and the low-minded, deprived of spiritual perception by this illusion, and inclining towards demoniacal dispositions, do not have recourse to me.

"Four classes of men who work rightousness worship me, O Arjuna; those who are afflicted, the searchers for truth, those who desire possessions, and the wise, O Son of Bharata! Of these

the best is the one possessed of spiritual knowledge, who is always devoted to me. I am extremely dear to the wise man, and he is dear unto me. Excellent indeed are all these, but the spiritually wise is verily myself, because with heart at peace he is upon the road that leadeth to the highest path, which is myself. After many births the spiritually wise findeth me as the Vasudeva who is all this, for such a one of great soul is difficult to meet. Those who through diversity of desires are deprived of spiritual wisdom adopt particular rites subordinated to their own natures, and worship other Gods. In whatever form a devotee desires with faith to worship, it is I alone who inspire him with constancy therein, and depending on that faith he seeks the propitiation of that God, obtaining the object of his wishes as is ordained by me alone. But the reward of such short-sighted men is temporary. Those who worship me come unto me. The ignorant, rior to all things and exempt from decay, believe me unmanifested in a visible form. Enveloped by my magic illusion I am not visible to the word; therefore the world doth not recognize me, the unborn and exhaustless. I know, O Arjuna, all creatures that have been, that are present, as well as all that shall hereafter be; but no one knows me. At the time of birth, O Son of Bharata, all beings fall into error by reason of the delusion of the opposites, which springs from liking and disliking, O Harasser of thy Foes. But those men of righteous lives whose sins have ceased, being free from this

delusion of the 'pairs of opposites', firmly settle in faith, and worship me. They who depend on me, and labor for deliverance from birth and death known Brahman, the whole Adhyatma, and all Karma. Those who rest in me, knowing me to be the Adhibhuta, and Adhidaivata, and the Adhiyajna, know me also at the time of death."

Thus in the Upanishads, called the Holy Bhagavat Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the Colloquy between the Holy Krishna and Arjuna, stand the Seventh Chapter, by name — Spiritual Discernment.

CHAPTER VIII

THE OMNIPRESENT SPIRIT OM

SYNOPSIS :

In the earlier chapter, a vivid description of both Knowledge and Wisdom was elaborately given.

Continuing the idea contained in the previous chapter, Lord Krishna starts with the glorification of the man-of-Wisdom and declares that he is a perfect not only because of his special knowledge and experience of the Self, but also because he becomes thereby a well-integrated personality at all levels of his existence and contacts with the world. He easily proves himself to be a man of godly efficiency and balance, in all situations and conditions, at all places and times.

Arjuna Said :

"What is Brahman, what is Adhyatma, and what O Best of Men, is Karma? What also is Adhibhuta, and what Adhidaivata? Who, too, is Adhiyajna here, in this body, and how therein, O Slayer of Madhu? Tell me also how men who are fixed in meditation are to know thee at the hour of death?"

Krishna Said :

"Brahman the Supreme is the exhaustless. Adhyatma is the name of my being manifesting as the Individual Self. Karma is the

emanation which causes the existence and reproduction of creatures. Adhibhuta is the Supreme Spirit dwelling in all elemental nature through the mysterious power of nature's illusion. Adhidaivata is the Purusha, the Spiritual Person, and Adhiyajna is myself in this body, O Best of Embodied Men! Whoever at the hour of death abandoneth the body, fixed in meditation upon me, without doubt goeth to me. Whose in consequence of constant meditation on any particular form thinketh upon it when quitting his mortal shape, even to that doth he go, O Son of Kunti! Therefore at all times meditate only on me and fight. Thy mind and Buddhi being placed on me alone, thou shalt without doubt come to me. The man whose heart abides in me alone, wandering to no other object, shall also by meditation on the Supreme Spirit go to it, O Son of Pritha! Whosoever shall meditate upon the All-Wise — which is without beginning, the Supreme Ruler, the Smallest of the Small, the Supporter of All, whose form is incomprehensible, bright as the sun beyond the darkness — with mind undeviating, united to devotion, and by the power of meditation concentrated at the hour of death, with his vital powers placed between the eyebrows, attains to that Supreme Divine Spirit.

"I will now make known to thee that path which the learned in the Vedas call indestructible, into which enter those who are free from attachments, and is followed by those desirous of lead-

ing the life of a Brahmacharya laboring for salvation. He who closeth all the doors of his senses, imprisoneth his mind in his heart, fixeth his vital powers in his head, standing firm in meditation, repeating the monosyllable OM, and thus continues when he is quitting the body, goeth to the supreme goal. He who, with heart undiverted to any other object, meditates constantly and through the whole of life on me shall surely attain to me, O Son of Pritha. Those great-souled ones who have attained to supreme perfection comes unto me and no more incur rapidly revolving rebirths, which are mansions of pain and sorrow.

"All worlds up to that of Brahman are subject to rebirth again and again, but they, O Son of Kunti, who reach to me have no rebirth. Those who are acquainted with day and night know that the day of Brahman is a thousand revolutions of the Yugas and that His night extendeth for a thousand more. As at the coming on of that day all things issue forth from the unmanifested into manifested, so on the approach of that night they merge again into the unmanifested. This collection of existing things having thus come forth, is dissolved at the approach of the night, O Son of Pritha! And now, again on the coming of the day it emanates spontaneously. But there is that which upon the dissolution of all things else is not destroyed; it is indivisible, indestructible, and of another nature from the visible. That unmanifested and exhaustless is called the supreme goal; which

having once attained they never more return. It is my supreme abode. This Supreme, O Son of Pritha, within whom all creatures are included, by whom all this is pervaded, may be attained by a devotion which is intent on him alone.

"I will now declare to thee, O Best of the Bharatas, at what time Yogis dying obtain freedom from or subjection to rebirth. Fire, light, day, the fortnight of the waxing moon, six months of the sun's northern course — going then and knowing the Supreme Spirit, men go to the Supreme. But those who depart in smoke, at night, during the fortnight of the waning moon, and while the sun is in the path of his southern journey, proceed for a while to the regions of the moon and again return to mortal birth. These two, light and darkness, are the world's eternal ways; by one a man goeth not to return, by the other he cometh back again upon earth. No devotee, O Son of Pritha, who knoweth these two path is never deluded; wherefore O Arjuna, at all times be thou fixed in devotion. The man of meditation who knoweth all this reaches beyond whatever rewards are promised in the Vedas or that result from sacrifices or austerities or from gifts of charity, and goeth to the Supreme, the highest place."

Thus in the Upanishads, called the Holy Bhagavat Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the Colloquy between the Holy Krishna and Arjuna, stand the Eighth Chapter, by name The Omnipresent Spirit OM.

CHAPTER IX

THE KINGLY KNOWLEDGE AND THE KINDLY MYSTERY

SYNOPSIS :

The chapter ninth in its very opening verse promises that the Lord will be giving, during His discourses, not only the theory of self-perfection, but also the logic behind it all.

In this chapter ideas have been simplified, so that they can be easily grasped by ordinary educated men of all time.

Krishna Said :

"Unto thee who findeth no fault, I will now make known this most mysterious knowledge, coupled with a realization of it, which having known thou shalt be delivered from evil. This is the royal knowledge, the royal mystery, the most excellent purifier, clearly comprehensible, not opposed to sacred law, easy to perform, and inexhaustible. Those who are unbelievers in this truth, O Harasser of thy foes, find me not; but revolving in rebirth return to this world, this mansion of death.

"All this universe is pervaded by me in my invisible form; all things exist in me, but I do not exist in them. Nor are all things in me; hehold this my divine mystery : myself causing things to exist and supporting them all, but dwelling not in them. Under-

stand that all things are in Me even as the mighty wind which passes everywhere is in space. O Son of Kunti, at the end of a kalpa all things return unto my nature, and then again at the beginning of another kalpa I cause them to evolve again. Taking control of my own nature, I emanate again and again this whole assemblage of beings, without their will, by the power of the material essence. These acts do not bind me, O Conqueror of Wealth, because I am as one who sitteth indifferent, uninterested in those works. By reason of my supervision, nature produceth the animate and inanimate universe; it is through this Cause, O Son of Kunti, that the universe revolveth.

"The deluded despise Me in human form, being unacquainted with My real nature as Lord of all things. They are of vain hopes, deluded in action, in reason and in knowledge, including to demoniac and deceitful principles. But those great of soul, partaking of the godlike nature knowing Me to be the imperishable principle of all things, worship Me, diverted to nothing else. Fixed in unbroken vows they worship, everywhere proclaiming Me and bowing down to Me. Others with the sacrifice of knowledge in other ways worship Me as indivisible, as separable, as the Spirit of the universe. I am the sacrifice and sacrificial rite; I am the libation offered to ancestors, and the medicinal herbs used in sacrifices; I am the sacred mantra and the fire : I am the food and the sacrificial butter; I am the father and the mother of this

universe, the grandsire and the preserver; I am the Holy One, the object of knowledge, the mystic purifying syllable OM, the Rik, the Saman, the Yajur, and all the Vedas. I am the Goal, the Comforter, the Lord, the Witness, the resting-place, the asylum and the friend; I am the origin and the dissolution, the receptable, the storehouse, and the external seed. I cause light and heat and rain; I now draw in and now let forth; I am death and immortality; I am the cause unseen and the visible effect. Those enlightened in the three Vedas, offering sacrifice to me and obtaining sanctification from drinking the soma juice, petition me for heaven; thus they atain the region of Indra, the prince of celestial beings, and there feast upon celestial food and are gratified with heavenly enjoyments. And they, having enjoyed that spacious heaven for a period in proportion to their merits, sink back into this mortal world where they are born again as soon as their stock of merit is exhausted; thus those who long for the accomplishment of desires, following the Vedas, obtain a happiness which comes and goes. But for those who, thinking of me as identical with all, constantly worship me, I bear the burden of the responsibility of their happiness, and even those who also worship other gods with a firm faith in doing so, involuntarily worhsip me, too, O Son of Kunti, albeit in ignorance. I am he who is the Lord of all sacrifices, and am also their enjoyer, but they do not understand me truly and therefore they fall

from heaven. Those who devote themselves to the gods go to the gods; the worshippers of the spirits go to the spirits, those who worship the evil spirits go to them, and my worshippers come to me. I accept and enjoy the offerings of the humble soul who in his worship with a pure heart offereth a leaf, a flower, or fruit, or water unto me. Whatever thou doest, O Son of Kunti, whatever thou eatest, whatever thou sacrificest, whatever thou givest, whatever mortification thou performest, commit each unto me. Thus thou shalt be delivered from the good and evil experiences which are the bonds of action; and thy heart being joined to renunciation and to the practice of action, thou shalt come to me. I am the same to all creatures; I know not hatred nor favor; but those who serve me with love dwell in me and I in them. Even if the man of most evil ways worship me with exclusive devotion, he is to be considered as righteous, for he hath judged aright. Such a man soon becometh of a righteous soul and obtaineth perpetual happiness. I swear, O Son of Kunti, that he who worships me never perisheth. Those even who may be of sinful origin shall tread the highest path if they take sanctuary with me. How much more, then, holy ones and devotees of pure origin, having obtained this finite, joyless world, worship me, serve me, fix heart and mind on me, be my servant, my adorer, prostrate thyself before me, and thus, united unto me, at rest, thou shalt go unto me''.

Thus in the Upanishads, called the Holy Bhagavat Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the Colloquy between the Holy Krishna and Arjuna, stand the Ninth Chapter, by name — The Kingly Knowledge And The Kingly Mystery.

CHAPTER X

DEVOTION THROUGH UNIVERSAL DIVINE PERFECTIONS

SYNOPSIS :

This chapter is called the 'Vibhuti Yoga' is as much as it describes (a) the Power of Lordship, and (b) the Pervasiveness, or Immanence of the Self. The Self is the essence in the world of plurality as described in this capter; therefore, we find the Lord Krishna indicating himself both as (1) The most prominent and Chief Factor in all classes of beings, and (2) As that Supreme Factor without which specimense belonging to each class cannot maintain themselves as existent begins.

Krishna Said :

"Here again, O thou of mighty arms, my supreme words, which unto thee who art well pleased I will declare, because I am anxious for thy welfare.

"Neither the Assemblage of the Gods nor the Adept Kings know my origin, because I am the origin of all the Gods and of the Adepts. Whosoever knoweth me to be the mighty Ruler of the universe and without birth or beginning, he among men, undeluded, shall be liberated from all his sins. Subtle perception,

spiritual knowledge, right judgement, patience truth, self-mastery; pleasure and pain; prosperity and adversity; birth and death; danger and security; fear and equanimity; satisfaction, restraint of body and mind, alms-giving, inoffensiveness, zeal and glory and ignominy, — all these various dispositions of creatures come from me. So in former days the Seven great Sages and the Four Manus who are of my nature were born of my mind, and from them sprang this world. He who knoweth perfectly this permanence and mystic faculty of mine becometh without doubt possessed of unshaken faith. I am the origin of all; all things proceed from me; believing me to be thus, the wise gifted with spiritual wisdom worship me; their very hearts and minds are in me; enlightening one another and constantly speaking of me, they are full of enjoyment and satisfaction. To them thus always devoted to me, who worship me with love, I give that mental devotion by which they come to me. For them do I out of my compassion, standing within their hearts, destroy the darkness which springs from ignorance by the brilliant lamp of spiritual discernment."

Arjuna Said :

"Thou art Parabrahm! The Supreme Abode! The Great Purification; Thou art the Eternal Presence, the Divine Being, before all other Gods, holy, primeval, all-pervading, without beginning! Thus Thou art declared by all the Sages — by Narada, Asita,

Devala, Vyasa; and Thou thyself now doth say the same. I firmly believe all that Thou, O Keshava, sayeth unto me; for neither Gods nor demons comprehend thy manifestations. Thou alone knowest thyself by thy Self, Supreme Spirit, Creator and Master of all that lives, God of Gods, and Lord of all the universe! Thou alone can fully declare Thy divine powers by which Thou hast pervaded and continueth to pervade these worlds. How shall I, constantly thinking of Thee, be able to know Thee, O mysterious Lord? In what particular forms shall I meditate on Thee? O Janardana — besought by mortals — tell me therefore in full Thine own powers and forms of manifestation, for I am never sated of drinking the life-giving water of Thy words."

Krishna Said :

"O Best of Kurus, blessings be upon thee. I will make thee acquainted with the chief of my divine manifestations; for the extent of my nature is infinite.

"I am the Ego which is seated in the hearts of all existing things. Among Adityas I am Vishnu, and among luminous bodies I am the sun. I am Mrichi among the Maruts, and among heavenly mansions I am the moon. Among the Vedas I am the Sama Veda, and among the Gods Indra; Among the senses and organs I am the Manas, and of creatures the existence. I am Shankara among the Rudras; and Vittesha, the lord of wealth among the Yakshas and Rakshasas. I am Pavaka among the Vasus, and Meru among

high-aspiring mountains. And know, O Son of Pritha, that I am Brihaspati, the chief of teachers; among leaders of celestial armies Skanda, and of floods I am the ocean. I am Bhrigu among the Adept Kings; of words I am the monosyllable OM; of forms of worship, the silent repetition of sacred texts, and of immovable things I am the Himalaya. Of all the trees of the forest I am Ashwattha, the Pimpala tree; and of the celestial Sages, Narada; among Gandharbhas I am Chitraratha, and of perfect saints, Kapila. Know that among horses I am Uchchisrava, who arose with the Amrita out o the ocean; among elephants, Airavata, and among men their sovereigns. Of weapons I am the thunderbolt; among cows, Kamadenu, the cow of plenty; of procreators the God of love, and of serpents, Vasuki, their chief. I am Ananta among the Nagas, Varuna among things of the waters; among the ancestors, Aryana, and of all who judge I am Yama. Among the Daityas I am Prahlada, and among computations I am Time itself; the lion among beasts, and Garuda among the feathered tribe. Among purifiers I am Pavana, the air; Rama among those who carry arms, Makara among the fishes, and the Ganga among the rivers. Among that which is evolved, O Arjuna, I am the beginning, the middle, and the end, of all sciences. I am the knowledge of the Adhyatma, and of uttered sounds and human speech. Among letters I am the vowel A, and of all compound words I am the dual coordinator Dwandwas;

I am endless time itself, and the Preserver whose face is turned on all sides. I am all-grasping death, and the birth of those who are to be; among feminine things I am fame, fortune, speech, money, intelligence, patience, and forgiveness. Among the hymns of the Sama Veda I am Brihat Saman, and the Gayatri among metres; among months I am the month Margashirsha, and of seasons, spring called Kusumakra, the time of flowers. Of those things which deceive I am the dice, and splendor itself among splendid things. I am victory, I am perseverance and the goodness of the good. Of the race of Vrishni I am Vasudeva; of the Pandava I am Arjuna the conqueror of wealth; of perfect saints I am Vyasa, and of prophet-seers I am the bard Oosana. Among rulers I am the rod of punishment, among those desiring conquest I am policy; and among the wise of secret knowledge I am their silence. I am, O Arjuna, the seed of all existing things, and there is not anything, whether animate or inanimate which is without me. My divine manifestations, O harasser of thy foes, are without end, the many which I have mentioned are by way of example. Whatever creature is permanent, of good fortune; of mighty, also know it to be sprung from a portion of my energy. But what, O Arjuna, hast thou to do with so much knowledge as this? I established this whole universe with a single portion of myself, and remain separate."

Thus in the Upanishads, called the Holy Bhagavat Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the Colloquy between the Holy Krishna and Arjuna, stands the Tenth Chapter by name — Devotion Through The Universal Divine Perfections.

CHAPTER XI

VISION OF THE DIVINE COSMIC FORM

SYNOPSIS :

In this chapter, we find how the exquisite dramatist in Vyasa has squeezed the Sanskrit language dry to feed the beauty of his literary masterpiece. Apart from the chosen words and the mellifluous phrases, every metrical dexterity is being employed here, as an effective strategy to heighten the dramatic situation and to paint clearly the emotions of wonderment, amazement, fear, reverence, and devotion in Arjuna. Altogether in the dignity of concept, in the beauty of diction, in the artistry of its depiction and in its inner stream of drama, this chapter has been rightly upheld by all as one of the highest philosophical poems in the world's treasure house of Sacred Books.

Arjuna Said :

My delusion has been dispersed by the words which Thou for my soul's peace hast spoken concerning the mystery of the Adhyatma — the spirit. For I have heard at full length from Thee, O Thou whose eyes are like lotus leaves, the origin and dissolution of existing things, and also Thy inexhaustible majesty. It is even as thou hast described Thyself, O mighty Lord, I now desire to see Thy divine from O, Sovereign Lord wherefore O, Lord if thou thinkest it may be beheld by me, show me. O Master of devotion, thine inexhaustible Self.''

Krishna Said :

"Behold, O Son of Pritha, My forms by hundreds and thousands. of diverse kinds divine, of many shapes and fashions. Behold the Adityas, Vasus, Rudras, Aswins, and the Marutas; see things wonderful never seen before, O Son of Bharata. Here in My body now behold, O Gudakesha, the whole universe animate and inanimate gathered in one, and all things else thou hast a wish to see. But as with thy natural eyes thou art not able to see Me, I will give thee the divine eye. Behold My sovereign power and might!"

Sanjaya Said :

O King, having thus spoken, Hari, the mighty Lord of Mysterious power, showed to the Son of Pritha his supreme form; with many mouths and eyes and many wonderful appearances, with many divine ornaments, many celestial weapons upraised, adorned with celestial garlands and robes, anointed with celestial ointments and perfumes, full of every marvellous things, the eternal God whose face is turned in all directions. The glory and amazing splendour of this mighty Being may be likened to the radiance shed by a thousand suns rising together into the heavens. The Son of Pandu then beheld within the body of the God and gods and whole universe in all its vast variety. Overwhelmed with wonder, Dhananjaya, the possessor of wealth,

with hair standing on end, bowed down his head before the Deity, and thus with joined palms addressed him :

Arjuna Said :

"I Behold, O God and gods, within Thy frame all beings and things of every kind; the Lord Brahma on his lotus throne, all the Rishis and the heavenly Serpents. I see Thee on all sides, of infinite forms, having many arms, stomachs, mouths, and eyes. But I can discover neither Thy beginning, Thy middle, nor Thy end, O universal Lord, from the universe. I see Thee crowned with a diadem and armed with mace and chakra, a mass of splendour, darting light on all sides; difficult to behold, shining in every direction with light immeasurable, like the burning fire or flowing sun. Thou art the supreme inexhaustible Being, the end of effort, changeless, the Supreme Spirit of this universe, the neverfailing guardian of eternal law : I esteem thee Purusha, I see thee without beginning, middle or end, of infinite power with arms innumerable, the sun and moon Thy eyes, Thy mouth a flaming fire, overmastering the whole universe with Thy majesty. Space and heaven, and earth and every point around and three regions of the universe are filled with Thee alone. The triple world is full of fear, O Thou Mighty Spirit, seeing this Thy marvelous form of terror. Of the assemblage of the gods, some I see fly to Thee for refuge, while some in fear with joined hands sing forth Thy praise; the hosts of the Maharshis and

Siddhas, great sages and saints, hail thee, saying 'svasti', and glorify Thee with most excellent hymns. The Rudras, Adityas, the Vasus, and all those beings — the Sadhyas, Vishwas, the Ashwins, Maruts, and Ushmapas, the hosts of Gandharbhas, Yakshas and Siddhas — all stand gazing on Thee and are amazed. All the worlds alike with me are terrified to behold Thy wondrous form gigantic, O Thou of mighty arms, with many mouths and eyes, with many arms, thighs and feet, with many stomachs and projecting tusks. For seeing thee thus touching the heavens, shining with such glory, with widely-opened mouths and bright expanded eyes, my inmost soul is troubled, and I lose both firmness and trnquillity, O Vishnu. Beholding Thy dreadful teeth and Thy face like the burning of death, I can see neither heaven nor earth; I find no peace, have mercy, O Lord of gods, thou Spirit of the universe! The sons of Dhritarashtra with all these rulers of men, Bhishma, Drona and also Karma and our principal warriors, seem to be impetuously precipitating themselves into Thy mouths terrible with tusks; some are seen caught between Thy teeth, their heads ground down. As the rapid streams of full-flowing rivers roll on to meet the ocean, even so these heroes of the human race rush into Thy flaming mouths. As troops of insects carried away by strong impulse find death in the fire, even so do these beings with swelling force pour into Thy mouths for their own destruction. Thou involvest and swal-

lowest all these creatures from every side, licking them in Thy flaming lips; filling the universe with Thy splendor, thy sharp beams burn, O Vishnu! Reverence be unto Thee, O Best of Gods! Be favourable! I seek to know Thee, the Primeval One, for I know not Thy work."

Krishna Said :

"I am time matured, come hither for the destruction of these creatures; except Thyself, not one of all these warriors here drawn up in serried ranks shall live. Wherefore, arise! seize fame! Defeat the foe and enjoy the full-grown kingdom! They have been already slain by me; be thou only the immediate agent, O thou both-armed one. Be not disturbed. Slay Drona, Bhishma, Jayadratha, Karna, and all the other heroes of the war who are really slain by me. Fight, thou wilt conquer all thine enemies."

Sanjaya Said :

When he of the resplendent diadem heard these words from the mouth of Keshava, he saluted Krishna with joined palms and trembling with fear, addressed him in broken accents, and bowed down terrified before him.

Arjuna Said :

"The universe, O Harishekesha, is justly delighted with Thy glory and is filled with zeal for Thy service; the evil spirits are

affrighted and flee on all sides, while all the hosts and saints bow down in adoration before Thee. And wherefore should they not adore Thee, O mighty Being, Thou who art greater than Brahma, who are the first Maker? O eternal God of gods! O habitation of the universe! Thour art the one indivisible Being, and non-being, that which is supereme. Thou art the first of Gods, the most ancient Spirit; thou art the final supreme receptacle of this universe; thou art the Knower and that which is to be known, and the supreme mansion; and by Thee, O Thou of infinite form, is this universe caused to emanate. Thou art Vayu, God of wind, Agni, God of fire, Yama, God of death, Varuna, God of waters; thou art the moon; Prajapati, the progenitor and grandfather, art thou. Hail! hail to Thee! Hail to Thee a thousand times repeated! Again and again hail to Thee! Hail to Thee! Hail to Thee from before! Hail to Thee from behind! Hail to Thee on all sides, O Thou All! Infinite is Thy power and might; Thou includest all things; therefore Thou art all things!
"Having been ignorant of Thy majesty, I took thee for a friend, and have called thee 'O Krishnan, O Son of Yadu, O friend', and blinded by my affectionate presumption, I have at times treated Thee without respect in sport, in recreation, in repose, in Thy chair, and at Thy meals; in private and in public all this I beseech thee, O inconceivable Being, to forgive.
"Thou art the father of all things, animate and inanimate; Thou

art to be honored as above the Guru himself, and worthy to worlds could there be Thy superior, O thou of unrivalled power? Therefore I bow down and with my body prostrate, I implore thee, O Lord, for mercy. Forgive, O Lord, as the friend forgives friend, as the father pardons his son, as the lover the beloved. I am well pleased with having beheld what was never before seen, and yet my heart is overwhelmed with awe; have mercy then, O God; show me that other form, O Thou who art the dwelling-place of the universe; I desire to see Thee as before with thy diadem on thy head, Thy hands armed with mace and chakra; assume again, O Thou of a thousand arms and universal form, Thy fourarmed shape!"

Krishna Said :

"Out of kindness to thee, O Arjuna, by my divine power I have shown thee my supreme from, the universe, resplendent, infinite, primeval, and which has never been beheld by any other than thee. Neither by studying the Vedas, nor by alms-giving, nor by sacrificial rites, nor by deeds, nor by the severest mortification of the flesh can I be seen in this form by any other than thee, O Best of Kurus. Having beheld my form thus awful, be not disturbed; nor let thy faculties be confounded, but with fears allayed and happiness of heart look upon this other form of mine be adored; there is none equal to Thee, and how in the triple again."

Sanjaya Said :

"Vasudeva having so spoken reassumed his natural form; and thus in milder shape, the Great One presently assuaged the fears of the terrified Arjuna."

Arjuna Said :

"Now that I see again Thy placid human shape, O Janardana, who art prayed to by mortals, my mind is no more disturbed and I am self-possessed."

Krishna Said :

"Thou hast seen this form of mine which is difficult to be perceived and which even the gods are always anxious to behold. But I am not to be seen, even as I have shown myself to Thee, by study of the Vedas nor by mortification, nor alms-giving, nor sacrifices. I am to be approached and seen and known in truth by means of that devotion which hath me alone as the object. He whose actions are for me alone, who esteemeth me as the supreme goal, who is my servant only, without attachment to the results of action, and free from enmity towards any creature, cometh to me, O Son of Pandu."

Thus in the Upanishads, called the Holy Bhagavat Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the Colloquy between the Holy Krishna and Arjuna, stand the Eleventh Chapter, by name — Vision of The Divine Cosmic Form.

CHAPTER XII

DEVOTION THROUGH FAITH

SYNOPSIS :

In this chapter Krishna not only manifests the Divine glory of the Lord and His Cosmic Form, but also declares to Arjuna that "Through Single-Minded Devotion, Can This Cosmic-Form Be Known And Seen And Entered Into By Anyone."

Arjuna Said :

Among those of Thy devotees who always thus worship Thee, which take the better way, — those who worship the Indivisible and Unmanifested or those who serve Thee as Thou now art?"

Krishna Said :

"Those who worship me with constant zeal, with the highest faith and minds placed on me, are held in high esteem by me. But those who, with minds equal towards everything, with senses and organs restrained, and rejoicing in the good of all creatures, meditate on the inexhaustible, immovable, highest, incorruptible, difficult to contemplate, invisible, omnipresent, unthinkable, the witness, undemonstrable, shall also come unto me. For those whose hearts are fixed on the unmanifested the labour is greater, because the path which is not manifest is with difficulty attained by corporeal beings. But for those who worship me, renouncing in me all their

actions, regarding me as the supreme goal and meditating on me alone, if their thoughts are turned to me, O Son of Pritha, I presently become the saviour from this ocean of incarnation and death. Place, then, thy heart on me, penetrate me with thy understanding, and thou shalt without doubt hereafter dwell in me. But if thou shouldst be unable at once steadfastly to fix thy heart and mind on me, strive then, O Dhananjaya, to find me by constant practice. If thou art still unable, follow me by actions performed for me; for by doing work for me, thou shalt attain perfection. But if thou are unequal even to this, then, being self-restrained, place all thy works, failures and successes alike, on me, abandoning in me the fruit of every action. For, knowledge is better than constant practice, meditation is superior to knowledge, renunciation of the fruit of action to meditation; final emancipation immediately results from such renunciation.

'My devotee who is free from enmity, well disposed towards all creatures, merciful, wholly exempt from pride and selfishness, the same in pain and pleasure, patient of wrongs, contented, constantly devout, self-governed, firm in resolves, and whose mind and heart are fixed on me alone, is dear unto me. He also is my beloved of whom mankind is not afraid and who has no fear of man; who is free from joy, from despondency and the dread of harm. My devotee who is unexpecting, pure, just, impartial, devoid of fear, and who hath forsaken interest in the results of action, is dear unto

me. He also is worthy of my love who neither rejoiceth nor findeth fault, who neither lamenteth nor coveteth, and being my servant hath forsaken interest in both good and evil results. He also is my beloved servant who is equal-minded to friend or foe, the same in honour and dishonour, in cold and heat, in pain and pleasure, and is unsolicitous about the event of things; to whom praise and blame are as one; who is of little speech, content with whatever cometh to pass, who hath no fixed habitation, and whose heart, full of devotion, is firmly fixed. But those who seek this sacred ambrosia, the religion of immortality—even as I have explained it, full of faith, intent on me above all others, and united to devotion, are my most beloved."

Thus in the Upanishads, called the Holy Bhagavat Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the Colloquy between the Holy Krishna and Arjuna, stands the Twelfth Chapter, by name—Devotion Through Faith.

CHAPTER XIII

DISCRIMINATION OF KSHETRA FROM KSHETRADNYA

SYNOPSIS :

This is one of the most famous chapters in the Holy Gita which gives the children a direct explanation for, and almost a personal experience of, the Subject in him, the Self, free from his material equipments and their misinterpretations—the world of objects. Here we have an exhaustive exposition of how to meditate directly upon the Imperishable Formless Spirit.

Krishna Said :

"This perishable body, O Son of Kunti, is known as Kshetra; those who are acquainted with the true nature of things call the soul who knows it, the Keshetradnya. Known also that I am the Knower in every mortal body. O Son of Bharata; that knowledge which through the soul is a realization of both the Known and the Knower is alone esteemed by me as wisdom. What the Kshetra or body is, what it resembleth, what it produceth, and what its origin is, and also who he is who, dwelling within, knoweth it, as well as what power his is, learn all these in brief, from me. It has been manifoldly sung by the Rishis with discrimination and will arguments in the various Vedic hymns which treat of Brahman.

"This body, is made up of the great elements, Ahankara-egotism, Buddhi-intellect or judgement, and Manas the unmanifest, invisible spirit; the ten centres of action, and the five objects of sense namely, desire, aversion, pleasure, pain and persistency of life or its firmness and power of cohesion. Thus have I made known unto thee what the Kshetra or body is with its component parts.

"True wisdom of a spiritual kind is freedom from self-esteem, hypocrisy, and injury to others; it is patience, sincerity, respect for spiritual instructors, purity, firmness, self-restraint, dispassion for objects of sense, freedom of pride, and a meditation upon birth, death, decay, sickness, and error; it is to be exempted from self-identifying attachment for children, wife and household, and from becoming a constant rival of every event, whether favourably or unfavourable; it is a never-ceasing love for me alone the self being effaced, and worship paid in a solitary spot, and absence of pleasure in congregations of men; i a resolute continuance in the study of Adhyatma, the Supe Spirit, and a meditation upon the acquirement of a knowledge of truth as the end; this is called wisdom of spiritual knowledge; its opposite is ignorance.

"I will now tell thee what is the object of wisdom from knowing which a man enjoys immortality; it is that which has no beginning, even the supreme Brahman, and of which it cannot be said that it is either Being nor Non-Being. It has hands and feet

in all directions; eyes, heads, mouths, and ears in every direction; it is immanent in the word, possessing the vast whole. Itself without organs, it is reflected by all the senses and faculties; unattached, yet supporting all; without qualities, yet the witness of them all. It is within and without all creatures, animate and inanimate; it is inconceivable because of its subtlety, and although near, it is far off. Although undivided it appeareth as divided among creatures, and while it sustains existing things, it is also to be known as their destroyer and creator. It is the light of all lights, and is declared to be beyond all darkness; and it is wisdom itself, and the object of wisdom; that is that which is to be obtained by wisdom. In the hearts of all it ever presideth. Thus hath been briefly declared what the perishable body is, what wisdom is, and what the object of the wisdom is. He, my devotee who thus in truth conceiveth me, obtaineth my state.

"Know that prakriti or Nature, and purusha the Spirit, are without beginning. And know that the passions and the three qualities are sprung from Nature. Nature or prakriti is said to be that which operates in producing cause and effect in actions; individual spirit or purusha is said to be the cause of experiencing pain and pleasure. For, spirit when invested with matter or prakriti experienceth the qualities which proceed from prakriti; its connection with these qualities is the cause of its rebirth in good and evil wombs. The spirit in the body is called Mahes-

wara, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the Paramatma, the highest soul. He who thus knoweth the spirit and nature, together with the qualities, whatever mode of life he may lead, is not born again on this earth.

"Some men by meditation, by contemplation upon the Self, behold the spirit within; others attain to that end by philosophical study with its realization; and others by means of the religion of works. Others, again, who are not acquainted with it in this manner, but have heart it from others, cleave unto and respect it and even these, if assiduous to tradition and attentive to scriptures, pass beyond the threshold of death.

"Know, O Chief of the Bharatas, that whenever anything, whether animate or inanimate is produced, it is due to the union of the Kshetra and Keshetradnya—body and the soul. He who seeth the Supreme Being existing alike; imperishable in all perishable things, sees indeed. Perceiving the same Lord present in everything and everywhere, he does not by the lower self destroy his own soul, but goeth to the supreme end. He who seeth that all his actions are performed by nature only, and that the self within is not the actor, sees indeed. And when he realizes perfectly that all things whatsoever in nature are comprehended in the ONE, he attains to the Supreme Spirit. This Supreme Spirit, O Son of Kunti, even when it is in the body,

neither acteth nor is it affected by action; because, being without beginning and devoid of attributes, it is changeless. As the all-moving Akasa by reason of its subtlety passeth everywhere unaffected, so the Spirit, though present in every kind of body, is not attached to action, nor affected. As a single sun illumineth the whole world, even so doth the One Spirit illumine every body, O Son of Bharata. Those who with the eye of wisdom thus perceive what is the difference between the body and Spirit and the destruction of the illusion of objects, go to the Supreme."

Thus in the Upanishads, called the Holy Bhagavat Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the Colloquy between the Holy Krishna and Arjuna, stand the Thirteenth Chapter, by name—Discrimination Of Kshetra From Kshetradnya.

CHAPTER XIV

TRANSCENDING THE THREE QUALITIES

SYNOPSIS :

This chapter is an exhaustive hand-book of instructions explaining the working of the subtle body and providing us with a few valuable hints as to how we can re-adjust ourselves when the inner mechanism gets choked up and starts misfiring.

A knowledge of this chapter assures us of a steady progress on our path, as it introduces us to the secret methods of the mind on diverse occasions. This chapter is highly important for all seekers of spiritual knowledge.

Krishna Said :

"I will explain further the sublime spiritual knowledge superior to all others, by knowing which all the sages have attained to supreme perfection on the dissolution of this body. They take sanctuary in this wisdom, and having attained to my state they are not born again even at the new evolution, nor are thy disturbed at the time of general destruction."

"The great Brahman is my womb in which I place the seed; from that, O Son of Bharata, is the production of all existing things. This great Brahman is the womb for all those various forms which are produced from any womb, and I am the father

who provideth the seed. The three great qualities called sattva, rajas, and the tamas—light or truth, passion or desire, and indifference or darkness—are born from nature, and bind the imperishable soul to the body, O thou of mighty arms. Of these, the sattva quality by reason of its lucidity and peacefulness entwineth the soul to rebirth through attachment to knowledge and to that which is pleasant. Know that rajas is of the nature of desire, producing thirst and propensity; it, O Son of Kunti, imprisoneth the Ego through the consequences produced from action. The quality of tamas, the offspring of the indifference in nature, is the deluder of all creatures, O Son of Bharata; it imprisoneth the Ego in a body through heedless folly, sleep, and idleness. The sattva quality attaches the soul through happiness and pleasure, the rajas through action, and tamas quality surrounding the power of judgement with indifference attaches the soul through heedlessness.

"When, O Son of Bharata, the qualities of tamas and rajas are overcome, then that of sattva prevaileth; tamas is chiefly acting when sattva and rajas are hidden; and when the sattva and tamas diminish, then rajas prevaileth. When wisdom, the bright light, shall become evident at every gate of the body, then one may know that the sattva quality is prevalent within. The love of gain, activity in action, and the initiating of works, restlessness and inordinate desire are produced when the quality

of rajas is prevalent; whilst the tokens of the predominance of the tamas quality are absence of illumination, the presence of idleness, heedlessness, and delusion, O Son of Kunti.

"If the body is dissolved when the sattva quality prevails, the self within proceeds to the spotless spheres of those who are acquainted with the highest place. When the body is dissolved while the quality of rajas is predominant, the soul is born again in a body attached to action; and so also of one who dies while tamas quality is prevalent, the soul is born again in the wombs of those who are deluded.

"The fruit of righteous acts is called pure and holy, appertaining to sattva; from rajas is gathered fruit in pain, and the tamas produceth only senselessness, ignorance, and indiference. From sattva wisdom is produced, from rajas desire, from tamas ignorance, delusion and folly. Those in whom the sattva quality is established mount on high, those who are full of rajas remain in the middle sphere, the world of men, while those who are overborne by the gloomy quality tamas, sink below. But when the wise man perceiveth that the only agents of action are these qualities, and comprehends that which is superior to the qualities, he attains to my state. And when the embodied self surpasseth these three qualities of goodness, action, and indifference —which are coexistent with the body it is released from rebirth

and death, old age and pain, and drinketh of the water of immortality."

Arjuna Said :

"What are the characteristic marks by which the man may be known, O Master, who hath surpassed the three qualities? What is his course of life, and what are the means by which he overcometh the qualities?"

Krishna Said :

"He O Son of Pandu, who doth not hate these qualities—illumination, action, and delusion—when they appear; who, like one who is of no party, sitteth as one unconcerned about the three qualities and undisturbed by them, who being persuaded that the qualities exist, is moved not by them; who is of equal mind in pain and pleasure, self-centered, to whom a lump of earth, a stone, or gold are as one; who is of equal mind with those who love or hate, constant, whether blamed or praised; equally minded in honour and disgrace, and the same towards friendly or unfriendly side, engaging only in necessary actions. Such as one hath surmounted the qualities. And he, my servant, who worships me with exclusive devotion, having completely overcome the qualities, is fitted to be embodiment of the Supreme Ruler, and of the incorruptible, of the unmodifying, and of the eternal law and the endless bliss."

Thus in the Upanishads, called the Holy Bhagavat Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the Colloquy between the Holy Krishna and Arjuna, stands the Fourteenth Chapter, by name—Transcending The Three Qualities.

CHAPTER XV

KNOWLEDGE OF THE SUPREME SPIRIT

SYNOPSIS :

Now we come to chapter fifteenth. In this chapter Lord Krishna discusses the nature of the Spirit in all its implications. In terms of the known alone can the unknown be indicated. The world of the known is the manifested objects of perceptions, emotions and thoughts. "No effect can be without a cause", and all effects sustain themselves in their own material cause. Basing his argument upon this logical fact, the divine Lord Krishna helps us lift our minds from the known phenomena to the unknown noumenon.

Krishna Said :

"Men say that the Ashwattha, the enternal sacred tree, grows with its roots above and its branches below; and its leaves are the Vedas. He who knows this knows the Vedas. Its branches growing out of the three qualities which the objects of sense as the lesser shoots, spread forth, some above and some below; and those roots which ramify below in the regions of mankind are the connecting bonds of action. Its form is not thus understood by men; it has no beginning, nor can its present constitution be understood, nor has it any end. When one hath hewn down with the strong axe of dispassion this Ashwattha tree with its

deeply-imbedded roots, then that place is to be sought after from which, those who take refuge never return to rebirth. For it is the Primeval Spirit from which floweth the never ending stream of conditioned existence. Those, who are free from pride of seld and whose discrimination is perfected, who have prevailed over the fault of attachment to action, who are constantly employed in devotion to meditation upon the Supreme Spirit, who have renounced desire and are free from the influence of the opposites know as pleasure and pain, are undeluded, and proceed to that place which endureth forever. Neither the sun nor the moon nor the fire enlighteneth that place; from it there is no return; it is My supreme abode.

"It is even a portion of Myself which, having assumed life in this world of conditioned existence, draweth together the five senses and the mind in order that it may obtain a body and may leave it again. And those are carried by the Sovereign Lord to and from whatever body he enters or quits, even as the breeze bears the fragrance from the flower. Presiding over the eye, the ear, the touch, the taste, and objects of sense. The deluded do not see the spirit when it quitteth or remaineth in the body; nor when, moved by the qualities, it hath experience in the world. But those who have the eye of wisdom perceive it, and devotees who industriously strive to do so, see it dwelling in their own hearts; whilst those who have not overcome themselves, who are devoid

of discrimination, see it not even though they strive thereafter. Know that the brilliance of the sun which illuminateth the whole world, and the light which is in the moon and in the fire, are the splendor of Myself. I enter the earth supporting all living things by my power, and I am that property of sap which is taste, nourishing all the herbs and plants of the field. Becoming the internal fire of the living, I associate with the upward and downward breathing, and cause the four kinds of food to digest. I am in the hearts of all men, and from me come memory, knowledge, and also the loss of both. I am to be known by all the Vedas; I am he who is the author of the Vedanta, and I alone am the interpreter of the Vedas.

"There are two kinds of beings in the world, the one divisible, the other indivisible; the divisible is all things and the creatures, the indivisible is called Kutastha, or he who standeth on high unaffected. But there is another spirit designated as the Supreme Spirit—Paramatma—which permeates and sustains the three worlds. As I am above the divisible and also superior to the indivisible, therefore both in the world and in the Vedas I am known as the Supreme Spirit. He who being not deluded knoweth Me thus as the Supreme Spirit, knoweth all things and worshippeth Me under every form and condition.

"Thus, O sinless one, have I declared unto thee this most sacred

science; he who understandeth it, O Son of Bharata, will be a wise man and the performer of all that is to be done."

Thus in the Upanishads, called the Holy Bhagavat Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the Colloquy between the Holy Krishna and Arjuna stands the Fifteenth Chapter, by name—Knowledge Of The Supreme Spirit.

CHAPTER XVI

GODLIKE AND DEMONIACAL NATURES

SYNOPSIS :

In this chapter, the entire mankind, of all times and all ages, has been classified under three types : (a) the Divinely God (Devas) (b) the Diabolically Fallen (Asuras), and (c) the Incorrigibly Indifferent (Rakshasas).

Krishna Said :

"Fearlessness, sincerity, assiduity in devotion, generosity, self-restraint, piety, and alms givings, study, mortification, and rectitude; harmlessness, veracity, and freedom from anger, resignation, equanimity, and not speaking of the faults of others, universal compassion, modesty, and mildness; patience, power, fortitude, and purity, discretion, dignity, unrevengefulness, and freedom from conceit—these are the marks of him whose virtues are of a godlike character, O Son of Bharata.

Those, O Son of Pritha, who are born with demoniacal dispositions are marked by hypocrisy, pride, anger, presumption, harshness of speech, and ignorance.

The destiny of those whose attributes are godlike is final liberation, which those of demoniacal dispositions, born to the Asuras' lot, is continued bondage to mortal birth.

Grieve not, O Son of Pandu, for thou art born with the divine destiny.

Of the two kinds of natures in beings in this world the godlike, and the demoniacal, the godlike hath been fully declared. Hear now from me, O Son of Pritha what the demoniacal is.

"Those who are born with the demoniacal disposition—of the nature of the Asuras—know not the nature of action nor of cessation from action. They know not purity nor right behavior; they possess no truthfulness. They deny that the universe has any truth in it, saying it is not governed by law, declaring that it hath no Spirit; they say creatures are produced alone through the union of the sexes, and that all is for enjoyment only. Maintaining this view, their souls being ruined, their minds contracted, with natures prevented, enemies of the world, they are born to destroy. They indulge in insatiable desires, are full of hypocrisy, fast-fixed in false beliefs through their delusions. They indulge in unlimited reflections which end only in annihilation, convinced until death that the enjoyment of the objects of their desires is the supreme good. Fast-bound by the hundred chords of desire, prone to lust and anger, they seek injustice and the accumulation of wealth for the gratification of their own lusts and appetites. 'This to-day hath been acquired by me, and that object of my heart I shall obtain; this wealth I have and that also shall be mine. This foe have I already slain, and others will

I forthwith vanquish; I am the lord, I am powerful, and I am happy. I am rich and with precedence among men; Where is there another like unto me? I shall make sacrifices, give alms, and enjoy.'

In this manner do those speak who are deluded. Confounded by all manner of desires, entangles, in the net of delusion, firmly attached to the gratification of their desires, they descend into hell. Esteeming themselves very highly, self-willed, full of pride and ever in pursuit of riches, they perform worship with hypocrisy and not even according to ritual, pride, selfishness, ostentation, power, lust, or anger. They detest Me who am in their bodies and in the bodies of others. Wherefore I continually hurl these cruel haters, the lowest of men, into wombs of an infernal nature in this world of rebirth. And they being doomed to those infernal wombs, more and more deluded in each succeeding rebirth, never come to me, O Son of Kunti, but go at length to the lowest region.

"The gates of hell are three—desire, anger, covetousness, which destroy the soul; wherefore one should abandon them. Being free from these gates of hell, O Son of Kunti, a man worketh for the salvation of his soul, and thus proceeds to the highest path. He who abandoneth the ordinances of the Scriptures to follow the dictates of his own desires, attaineth neither perfection nor happiness nor the highest path. Therefore, in deciding what is

fit and what is unfit to be done, thou shouldst perform actions on earth with a knowledge of what is declared in Holy Writ."

Thus in the Upanishads, called the Holy Bhagavat Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the Colloquy between the Holy Krishna and Arjuna, stands the Sixteenth Chapter, by name—Godlike And Demoniacal Natures.

CHAPTER XVII

THE THREE FOLD PATH OF FAITH

SYNOPSIS :

This Chapter opens with these doubts : Is it sufficient if one lives with 'faith' a life of good conduct and noble aspirations; or is it necessary that he must 'know' the Sastra and work with 'faith', implicitly obedient to the injunctions laid down in the Sastra?

Arjuna Said :

"What is the state of those men who, while they neglect the precepts of the Scriptures, yet worship in faith, O Krishna? Is it of the sattva, the rajas, or the tamas quality?"

Krishna Said :

"The faith of mortals is of three kinds, and is born from their own disposition; it is of the quality of truth — sattva, action — rajas, and indifference — tamas; hear now what those are.

"The faith of each one, O Son of Bharata, proceeds from the sattva quality; the embodied soul being gifted with faith, each man is of the same nature as that ideal on which his faith is fixed. Those who are of the disposition which ariseth from the prevalence of the sattva or good quality worship the gods; those of the quality of rajas worship the celestial powers, the Yakshas and Rakshasas; other men in whom the dark quality of indiffer-

ence or tamas predominates worship elemental powers and the ghosts of dead men. Those who practice severe self-mortification not enjoyed in the Scriptures are full of hypocrisy and pride, longing for what is past and desiring more to come. They full of delusion, torture the powers and faculties which are in the body, and Me also, who am in the recesses of the innermost heart; know that they are of an infernal tendency.

"Know that food which is pleasant to each one, as also sacrifices, mortification, and alms-giving, are of three kinds. Hear what their divisions are.

The food which increases the length of days, vigor and strength, which, keeps one free from sickness, in tranquil mind, and contented, and which is savory, nourishing, of permanent benefit and congenial to the body, is that which is attractive to those in whom the sattva quality prevaileth.

The food which is liked to those in whom the rajas quality is over bitter, too acid, excessively salt, hot, pungent, dry and burning, and causeth unpleasantness, pain and disease.

Whatever food is such as was dressed the day before, that is tasteless or rotting, that is impure, is that which is perferred by those in whom pre-dominates the quality of tamas or indifference. "The sacrifice or whorship which is directed by Scripture and is performed by those who expect no reward, but who are convin-

ced that it is necessary to be done, is of the quality of light, of goodness, of sattva.

But know that that worship or sacrifice which is performed with a view to its results, and also for an ostentation of piety, belongs to passion, the quality of rajas, O Best of the Bharatas.

The sacrifice is not according to the precepts of holy Writ, without distribution of bread, without sacred hymns, without faith, is of the quality of tamas.

"Honoring the gods, the brahmans, the teachers, and the wise purity, rectitude, chastity, and harmlessness are called mortification of the body. Gentle speech which causes no anxiety, which is truthful and friendly, and diligence in the reading of the Scriptures, are said to be austerities of speech. Serenity of mind, mildness or temper, silence, self-restraint, absolute straightforwardness of conduct, are called mortification of the mind. This threefold mortification or austerity practised with supreme faith and by those who long not for a reward is of the sattva quality.

"But that austerity which is practiced with hypocrisy, for the sake of obtaining respect for oneself or for fame or favor, and which is uncertain and belonging wholly to this world, is of the quality of rajas.

Those austerities which are practised merely wounding oneself or from a false judgement or for the hurting of another are of the quality of tamas.

Those gifts which are bestowed at the proper time to the proper person, and by men who are not desirous of a return, are of the sattva quality, good and of the nature of truth.

But that gift which is given with the expectation of a return from the beneficiary or with a view to spiritual benefit flowing therefrom or with reluctance, is of the rajas quality, bad and partaketh of untruth.

Gifts given out of place and season and to unworthy persons without proper attention and scornfully, are of the tamas quality, wholly bad and of the nautre of darkness.

"OM TAT SAT, these are said to be that threefold designation of the Supreme Being. By these in the beginning were sanctified the knowers of Brahma, the Vedas, and sacrifices.

Therefore the sacrifices, the giving of alms, and the practising of austerities are always, among those who expound Holy Writ, preceded by the word OM.

Among those who long for immortality and who do not consider the reward for their actions, the word TAT precedes their rites of sacrifice, their austerities, and giving alms.

The word SAT is used for qualities that are true and holy, and likewise is applied to laudable actions, O Son of Pritha. The state of mental sacrifice when actions are at rest is also called SAT.

Whatever is done without faith, whether it be sacrifice, alms-giving or austerities, is called ASAT, that which is devoid of truth and goodness, O Son of Pritha, and is not of any benefit either in this life or after death.''

Thus in the Upanishads, called the Holy Bhagavat Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the Colloquy between the Holy Krishna and Arjuna, stands the Seventeenth Chapter, by name — The Three Fold Path Of Faith.

CHAPTER XVIII

RENUNCIATION AND FINAL LIBERATION

SYNOPSIS :

This closing chapter of the Holy Gita is, in fact, a summary of the entire Song of the Lord. If the second chapter, as we found earlier, is a prologue of the Holy Gita in anticipation, the eighteenth chapter is a epilogue on the Holy Gita in retrospect. It is already stated that, everywhere, the One Eternal Spirit functions through matter, and It expresses Itself in diverse ways in this pluralistic world of phenomena.

This concluding chapter starts with a direct question from Arjuna as to what constitutes "renunciation" and what the contents of "abandonment" are. Lord Krishna takes up the theme and starts defining these two terms.

Arjuna Said :

"I wish to learn, O great-armed one, the nature abstaining from action and of the giving up of the results of action, and also the difference between these two, O Slayer of Keshin.

Krishna Said :

"The sages conceive that the forsaking of actions which have a desire loaded object is renunciation or Sannyasa. The wise call the disregard for the fruit of every action is true disinterested-

ness in action. By some wise men it is said, 'Every action is as much to be avoided as a crime. Others declare; Deeds of Sacrifice, of mortification, and of charity should not be forsaken.''

Among these divided opinions here My certain decision, O Best of the Bharatas, upon this matter of disinterested forsaking, which is declared to be of three kinds, O Chief of Men. Deeds of sacrifice, of mortification, and of charity are not to be abandoned, for they are porper to be performed, and are the purifiers of the wise. But even those works are to be performed after having renounced all selfish interest in them and in their fruits; this, O Son of Pritha, is my ultimate and supreme decision.

The abstention from works which are necessary and obligatory in improper; the not doing of such actions is due to delusion springing from the quality of tamas.

The refraining from works because they are painful and from the dread of annoyance ariseth from the quality of rajas which belongs to passion, and he who thus leaves undone what he ought to do shall not obtain the fruit which comes from right forsaking.

The work which is performed, O Arjuna, because it is necessary, obligatory, and proper, with all self-interest therein put aside and attachment of action absent, is declared to be of the quality of truth and goodness which is known as sattva.

The true renouncer, full of the quality of goodness, wise and exempt from all doubt, is averse neither to those works which fail nor those which succeed. It is impossible for mortals to utterly abandon actions; but he who gives up the results of action is the true renouncer. The threefold and mixed results accrue after death to those who do not practice this renunciation, but no results follow those who perfectly renounce.

"Learn, O Great-armed One, that for the accomplishment of every work five agents are necessary, as is declared. Those are the substratum, the agent, the various sorts of organs, the various and distinct movements and with these, as fifth, the presiding deities. These five agents are included in the performance of every act which a man undertaketh, whether with his body, his speech, or his mind. This being thus, whoever because of the imperfection of his mind beholdeth the real self as the agent, thinketh wrong and seeth not aright. He whose nature is free from egotism and whose power of discrimination is not blinded does not slay, though he killeth all these people, and is not bound by the bonds of action. The three causes which incite to action are knowledge, the thing to be known, and the knower, and threefold also is the totality of the action in the act, the instrument, and the agent. Knowledge, the act, and the agent are also distinguished in three ways according to the three qualities: listen to their enumeration after that classification.

"Know that the wisdom which perceives in all nature one single principle indivisible and incorruptible, not separate in the separate objects seen, is of the sattva quality.

The knowledge which perceives different and manifold principles as present in the world created beings pertains to rajas, the quality of passion.

But that knowledge, wholly without value, which is mean, attached to one object alone as if it were the whole, which does not see the true cause of existence, is of the nature of tamas, indifferent and dark.

"The action which is right to be done, performed without attachment to results, free from pride and selfishness, is of the sattva quality.

That one is of the rajas quality which is done with a view to its consequences, or with great exertion, or with egotism.

And that which in consequence of delusion is undertaken without regard to its consequences, or the power to carry it out, or the harm it may cause, is of the quality of darkness — tamas.

"The doer who performs necessary actions unattached to their consequences and without love or hatred is of the nature of the quality of truth — sattva.

The doer whose actions are performed with attachment to the result, with great exertion, for the gratification of his lusts and

with pride, covetousness, uncleanness, and attended with rejoicing and grieving, is of the quality of rajas — passion and desire.
The doer who is ignorant, foolish, undertaking actions without ability, without discrimination, with sloth, deceit, obstinacy, mischievousness, and dilatoriness, is of the quality — of tamas.
"Hear now, O Dhananjaya, conqueror of wealth, the differences which I shall now explain in the discerning power and the steadfast power within, according to the three classes flowing from the divisions of the three qualities.
The discerning power that knows how to begin and to renounce, what should and what should not be done, what is to be feared and what not, what holds fast and what sets the soul free, is the sattva quality.
That discernment, O Son of Pritha, which does not fully know what ought to be done and what not, what should be feared and what not, is of the passion-born rajas.
Enveloped in obscurity, mistaking wrong for right and all things contrary to their true intent and meaning, is of the dark quality of tamas.
"That power of steadfastness holding the man together, which by devotion controls every motion of the mind, the breath, the senses and the organs, partaketh of the sattva quality.

And that which cherisheth duty, pleasure, and wealth, in him who looketh to the fruits of action is of the quality of rajas.

But what through which the man of low capacity stays fast in drowsiness, fear, grief, vanity and rashness is from the tamas quality, O Son of Pritha.

"Now hear what are the three kinds of pleasure wherein happiness comes from habitude and pain is ended.

That which is in the beginning is as poison and in the end as the water of life, and which arises from a purified understanding, is declared to be of the sattva quality. That arising from the connection of the senses with their objects which in the beginning is sweet as the waters of life but at the end like poision, is the quality of rajas.

That pleasure is of the dark tamas quality which both in the beginning and the end arising from sleep, idleness, and carelessness, tendeth both in the beginning and the end of stupify the soul. There is no creature on earth nor among the hosts in heaven who is free from these three qualities which arise from nature.

"The respective duties of the four castes, of Brahmans, Kshatriyas, Vaisyas, and Sudras, are also determined by the qualities which predominate in the disposition of each, O harasser of thy foes. The natural duty of a Brahman compriseth tranquillity,

purity, self-mastery, patience, rectitude, learning, spiritual discernment, and belief in the existence of another world.

Those of the Kshatriya sprung from his nature, are valor, glory, strength, firmness, not to flee from the field of battle, liberality and a lordly character.

The natural duties of the Vaisya are to till the land, tend cattle and to buy and sell.

And that of the Sudra is to serve, as is his natural disposition.

"If a man maketh offering to the Supreme Being who is the source of the works of all and by whom this universe was spread abroad, he thus obtaineth perfection. The performance of the duties of a man's own particular calling, although devoid of excellence, is better than doing the duty of another, however well performed; and he who fulfills the duties obligated by nature, does not incur sin. A man's own natural duty, even though stained with faults, ought not to be abandoned. For all human acts are involved in faults, as the fire is wrapped in smoke. The highest perfection of freedom from action is attained through renunciation by him who is in all works has an unfettered mind and subdued heart.

"Learn from me in brief, in what manner the man who has reached perfection attains to the Supreme Spirit, which is the end, the aim, and highest condition of spiritual knowledge.

"Embued with pure discrimination, restraining himself with resolution, having rejected the charms of sound and other objects of the senses, and casting off attachment and dislike; dwelling in scheduled places, eating little, with speech, body and mind controlled, engaging in constant meditation and unwaveringly fixed in dispassion; abandoning egotism, arrogance, violence, vanity, desire, anger, pride, and possession, with calmness ever present, a man is fitted to be the Supreme Being. And having thus attained to the Supreme, he is serene, sorrowing no more, and no more desiring, but alike towards all creatures he attains to supreme devotion to Me. By this devotion to Me he knoweth fundamentally who and what I am and having thus discovered Me he enters into me without any intermediate condition. And even the man who is always engaged in action shall attain by My favour to the eternal and incorruptible imperishable abode, if he puts his trust in Me alone. With thy heart place all thy works on me, prefer Me to all else, exercise mental devotion continually, and think constantly of Me. By so doing thou shalt by my divine favour surmount every difficult which surroundeth thee, but if pride thou wilt not listen to My words, thou shalt undoubtedly be lost. And if, indulging in Self-confidence, thou sayest 'I will not fight', such a determination will prove itself vain, for the principles of thy nature will impel thee to engage. Being bound by all past *karma* to thy natural duties, thou O Son of Kunti, wilt

involuntarily do from necessity that which in thy folly thou wouldst not do. There dwelleth in the heart of every creature, O Arjuna the Master-Ishwara who by his magic power causeth all things and creatures to revolve, mounted upon the universal wheel of time. Take sanctuary with Him alone, O Son of Bharata, with all thy soul; by His grace thou shalt obtain supreme happiness, the eternal place.

"Thus have I made known unto thee this knowledge which is a mystery more secret than secrecy itself; ponder it fully in thy mind; act as seemeth best unto thee.

"But further listen to My supreme and most mysterious words which I will now for thy good reveal unto thee, because thou art dearly beloved of me. Place thy heart upon Me as I have declared myself to be, serve Me, offer unto Me alone, and bow down before Me alone, and thou shalt come to Me; I swear it, for thou art dear to Me. Take refuge alone with Me; grieve not, for I shall deliver thee from all transgressions. Thou must never reveal this to one who doth not practice mortification, who is without devotion, who careth not to hear it, nor unto him who despiseth Me. He who expoundeth this supreme mystery to My worshippers shall come to Me, if he performs the highest worship of Me; and there shall not be among men anyone who will better serve Me then he; and he shall be dearest unto Me of all on earth. If anyone shall study these sacred dialogues held

between us two, I shall consider that I am worshipped by him with the sacrifice of knowledge; this is My resolve. And even the man who shall listen to it with faith and not reviling shall being freed from evil, attain to the regions of happiness provided for those whose deeds are righteous.

"Hast thou heard all this, O Son of Pritha, with mind one-pointed? Hath the delusion of thought which arose from ignorance been removed, O Dhananjaya?"

Arjuna Said :

"By Thy divine power, O thou who failest not, my delusion is destroyed; I am collected once more; I am free from doubt, firm, and will act according to Thy bidding."

Sanjaya Said :

Thus have I been an ear-witness of the miraculous astonishing dialogue, never heard before, between Vasudeva and the magnanimous son of Pritha. By the favour of Vyasa I heard this supreme mystery of Yoga-devotion-even as revealed from the mouth of Krishna himself, who is the Supreme Master of devotion. And as I again and again remember, O mighty king, this wonderful sacred dialogue between Krishna and Arjuna, I am delighted again and again. Also, as I recall to my memory the wonderful form of Hari the Lord, my astonishment is great, O king and I

rejoice again and again. Wherever Krishna, the Supreme Master of devotion, and wherever the son of Pritha, the mighty archer, may be, there with certainty are fortune, victory, wealth, and wise action; this is my belief.

Thus in the Upanishads, called the Holy Bhagavat Gita, in the Science of the Supreme Spirit, in the Book of Devotion, in the Colloquy between the Holy Krishna and Arjuna, stands the eighteenth chapter by name — Renunciation And Final Liberation.

WORDS ARE NOT ENOUGH...............

How do we thank the Lord for all his creations.........
for the bountiful and beautiful nature.........
for the air we breathe, for the everflowing rivers.........
and for all that is fresh and fragrant.........
for all that can be seen and felt.......
and for all that can't be seen and can't even be felt.........
for the happiness that elates us.........
and whom do we appeal to when we are sad and depressed.........

and then how do we thank Him
for sending to us our dear mother and father

ABUBABAJI

who with his gentle hand guides us
through all the confusion that is the world today.........
who with his words of wisdom dispels—the clouds of doubt........
who has kept us on top of the world where there are
no barriers..........
and to whom all religious are the same
and all men alike.........

Mere words are not enough..........
we just pary with all the humility that He has taught us
that may He be us forever........

CHILDREN OF ABUBABAJI